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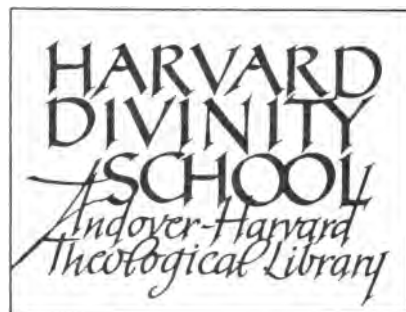
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1852A





[Walter Henry Medhurst]

REPLY

TO

DR. BOONE'S VINDICATION

OF

•COMMENTS ON THE TRANSLATION OF EPHES. I.

IN THE

DELEGATES' VERSION OF THE NEW TESTAMENT:

BY

THE COMMITTEE OF DELEGATES.

ALSO,

A LETTER

ON THE SAME SUBJECT,

FROM THE REV. J. LEGGE, D. D.

TO DR. TIDMAN,

SECRETARY OF THE LONDON MISSIONARY SOCIETY.

SHANGHAE:

PRINTED AT THE LONDON MISSION PRESS.

1852.

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1852a

PREFACE.

As a considerable time has elapsed since the translation of the Scriptures referred to in the following pages commenced, it may be well briefly to narrate the leading circumstances connected therewith. In 1843, all the Protestant Missionaries to the Chinese that could at that time be assembled in Hongkong, amounting to fifteen, and representing five different institutions, met for the purpose of taking into consideration the then state of the Chinese versions of the Sacred Scriptures; when it was resolved, to "submit all that had hitherto been done to a Committee, for the purpose of being thoroughly revised." It was also resolved, "That any translation of the Sacred Scriptures into Chinese, issued with the approbation of the body of Protestant Missionaries, be in exact conformity to the Hebrew and Greek originals in sense; and so far as the idiom of the Chinese language will allow, in style and manner also." It was further resolved, "That the whole body of Protestant Missionaries to the Chinese do form a general Committee, for the purpose above specified, to be subdivided into local Committees of stations, and that the work of revision be apportioned to such stations. When the whole of the New Testament shall have been thus revised, each station shall select one or more of its most experienced men to act as Delegates, it being understood that each station shall be entitled to one vote only,—and these shall be the final judges as to the propriety of each revision; after which the whole shall be submitted to the Bible Societies in Great Britain and America for their acceptance." Further it was resolved, that "the Bible Societies in England and America be requested to reimburse any reasonable expenditure which may be incurred by the brethren in making this revision."

As it appeared to the Meeting that it would be difficult to find any term that would suit the views of both Baptists and Pædobaptists on the rendering of the word *baptizo*, it was resolved, "to proceed harmoniously in the work of revision, employing the talents of Missionaries of both these sections of the Church to conduct it, and to bring it to as perfect a state as possible; that, when this is done, should difficulties still exist on this subject, each section shall be at liberty to recommend for publication separate editions of the same version, agreeing in all other respects, and only differing as to the rendering of this term; and that the revision go forth to the world, not as the work of one party or the other, but as the result of the combined efforts of the whole."

In 1846 the British and Foreign Bible Society passed the following Resolutions: "That an urgent request be addressed to the Directors of the London Missionary Society, to call the attention of their Missionaries to the importance of proceeding with the revision of the Chinese New Testament, *on the principles laid down in the circular*

received from Hongkong, with as little delay as practicable, and to authorize them to consider this, if not their exclusive, at least their primary work. 2. That the Directors of the London Missionary Society be informed, that the Committee of the British and Foreign Bible Society are quite prepared to contribute a large share of the expenses that will be incurred by the adoption of the view above given, and indeed to take upon themselves the whole expenses of the Missionaries, if their whole time is devoted to the work. 3. That it be further pressed upon the Directors of the London Missionary Society, to urge their Missionaries to print portions of the New Testament, as they are prepared, and to assure them of the readiness of this Society to defray the expenses of printing such editions, or to assist by sending out a printer, whose whole expenses shall be defrayed, if his time be exclusively devoted to the printing of the Scriptures. 4. That this Committee having received, in this conference, as well as from former communications with the Directors of the London Missionary Society, and from the Directors of the Missionary Societies in America, sufficient information as to the competency of the parties now engaged in the revision, can cheerfully leave it to the united judgment of the Missionaries to determine, when the revision of any parts of the Chinese New Testament may be considered sufficiently perfected to justify their being printed. 5. That as it seems highly advisable that the Missionaries should have an opportunity of conferring together at an early period, in Hongkong, or such other place as may be deemed most convenient; and that as the distance at which they reside from each other will involve considerable expense in attending the conference, such expense be borne by this Society."

In the beginning of 1846, the Secretary to the General Committee of Missionaries issued a Circular to the parties concerned, informing them that the work of revising the Chinese version of the Scriptures, having been divided into parts, allotted to the Missionaries at the various stations, was then in an advanced stage, and would soon be ready for the inspection of the Delegates. It was therefore agreed, that a Meeting of Delegates should be held in Shanghai, in June, 1847. At that period, accordingly, the following persons appeared, and took their seats as Delegates:

1. From the Shanghai and Ningpo station,
The Rev. W. H. Medhurst, D.D. of the London Missionary Society.
The Rt. Rev. W. J. Boone, D.D. of the American Episcopal Mission.
The Rev. W. M. Lowrie, of the American Presbyterian Mission.

2. From the Amoy station,
The Rev. John Stronach, of the London Missionary Society.

3. From the Canton and Hongkong station,
The Rev. E. C. Bridgman, D.D. of the Am. Board of Com. For. Mis.

On the 1st of July, 1847, the Delegates commenced the business of revision; and on the 3rd, it was resolved to postpone the choice of a proper term for *the Holy Spirit*, until the term to be used for

God had been decided on. On the 5th of July, the translation of *Theos*, in the 23d verse of the 1st chapter of Matthew came up, when it was proposed by Dr. Bridgman, seconded by Dr. Boone, that the word *Shang-te*, which stood in the copy previously prepared at one of the stations for that term, should be changed into *Shin*. An oral discussion ensued, which lasted during three days, when an adjournment was agreed to, for the preparation of arguments in reference to the term under consideration.

On July 16, the argument in favour of *Shin* was laid on the table; August 17, the reply was handed in; and Sept. 10, the rejoinder. Sept. 28, the argument in favour of *Te* was presented; Oct. 5, the reply; and Nov. 4, the rejoinder.

During the interval of adjournment, the Rev. W. M. Lowrie, on his voyage from Shanghai to Ningpo, was drowned.

On the 22d of Nov. the Committee met to record their votes on the question regarding the translation of *Theos*; when the vote of the delegate for Amoy was in favor of *Te*, and that of the delegate from Canton and Hongkong in favour of *Shin*. The two remaining delegates for Shanghai and Ningpo, being divided in opinion, were unable to record their vote.

The advocates for *Te*, notwithstanding they considered their arguments in favour of that term sufficiently solid, yet for the sake of doing every thing that lay in their power towards preventing disagreement, proposed *T'heon-te*, to be used generically for God, in the translation of the Scriptures; but this proposal, not being concurred in by the other party, was left in abeyance.

The following resolutions were then agreed to: "1. That when this Committee adjourn, it be until the first Monday in January, 1848, to allow time for the advocates of *Te* and *Shin* to prepare statements of their respective views for the public. 2. That on the day above named the Committee assemble again for the purpose of prosecuting the work of revision, the word *Theos* being left untranslated.

During the interval between the former meeting and the 5th of Jan. 1848, the Missionaries at the Shanghai and Ningpo station elected the Rev. William C. Milne, as a delegate, in the place of the Rev. W. M. Lowrie, deceased.

From the 5th of Jan. 1848, to the 24th of July, 1850, the Committee of Delegates were occupied with the translation of the New Testament, which was then brought to a completion. During this time the members present were, Dr. Medhurst 700 times, Mr. Stronach the same; Dr. Bridgman 673 times, Mr. Milne 620 times, and Dr. Boone once.

On the 1st of August, 1850, the whole of the members were present, when the following resolution, proposed by Dr. Boone, and seconded by Mr. Stronach, was passed unanimously:—

"The Committee of Delegates.—engaged on the revision of the translation of the New Testament in Chinese.—having now completed their work, the words *Theos* and *Pneuma* being left untranslated, accor-

ding to the Resolution of the Committee of Delegates passed in 1847, —do hereby *Resolve* :—

“That the version, as it now stands, be offered to the Bible Societies of Europe and America, and to all and every one of the Protestant Missionaries at present engaged, or who may hereafter be engaged in the work of evangelizing China ; with the understanding that all parties, who shall make use of this version shall refrain from altering the text, as now given out by this Committee,—who reserve to a majority of their own body the right to make any alterations therein : this last restriction, however, not to extend to those who differ from us with respect to the rendering of the word *Baptizo*, which is to be left open to various renderings, according to the Resolution of the General Committee passed in 1843.

“The votes of the members of the Committee of Delegates, being equally divided on the rendering of the words *Theos* and *Pneuma*, this version must either leave their hands with the blanks that have been left for these words, or be laid aside as useless, unless an appeal be taken to some other parties to fill these blanks ; to which appeal this Committee cannot agree. Under these circumstances, being fully persuaded that several parties will issue, on their own responsibility, versions that differ in the rendering of the words *Theos* and *Pneuma*, and believing that said diversity of rendering will cause less injury, if all parties use the same version, instead of having different versions as well as various renderings of these important words :—

“The Committee of Delegates resolve, as before mentioned, to offer the version as it now stands to the Bible Societies of Europe and America, and to all the other parties above mentioned, throwing upon said parties all the responsibility of any action with respect to the version thus offered to them, which they may severally deem it best to take for the spread of the Gospel in China ; the Committee of Delegates feeling themselves released from any further responsibility with respect to the rendering of the words *Theos* and *Pneuma*, by their inability to come to any decision in regard to it in their body.”

Also Resolved, unanimously. “That, as the Chinese have no definite article, the word ~~the~~ *shing* (holv) be prefixed to the word *Pneuma*, (at the discretion of the Committee, and this without regard to the word that may be used as a translation,) in all those cases where it stands absolutely and refers to the Holy Spirit, in order to render the sense of the text more definite.”

Sept. 11th, 1859. Present Drs. Medhurst and Bridgman, and Rev. Messrs Milne and Stronach.

The Rev. Dr. Medhurst, Secretary of the British and Foreign Bible Society's Corresponding Committee in Shanghai, having applied to this Committee for a certified copy of its version of the New Testament, to be put to press under the direction of the Bible Society's Committee, it was moved by Dr. Bridgman, seconded by Mr. Stronach, and unanimously *Resolved*, “that the Chinese secretary of this Committee furnish the certified copy as requested.”

Also passed the following :—

“*Whereas* a diversity of opinion exists respecting the intention of this Committee in regard to criticisms and suggestions, which may be sent to them for the improvement of their version, after it shall have been put to press,—and *whereas* all the Delegates forming this Committee have been elected members of the Committee on the Old Testament, therefore unanimously—

“*Resolved*, that this Committee will give all due attention to the criticisms and suggestion which may be sent to them, as well after as before the version is put to press, and that they do not propose to put the version out of their hands finally, till such time as the Committee on the Old Testament is prepared to take the same step in regard to its version.”

December 18th, 1850. The Committee met, this day—present Messrs. Medhurst, Boone, Stronach, Milne, and Bridgman,—when the fly-leaf of an edition of the New Testament was brought up for consideration; after some conversation, the following was agreed to : viz. “The New Testament in Chinese, translated by the Committee of Delegates; the text, exclusive of the words, representing THEOS and PNEUMA, being supervised by the Committee of Delegates; and the blanks, left by them for these words, being filled in by the Shanghai Corresponding Committee of the British and Foreign Bible Society.”

Shanghai, Jan. 10th, 1851. Present Messrs. Medhurst, Stronach, Milne, and Bridgman.

“Resolved that the Recording Secretary be instructed to call the attention of the Rt. Rev. Dr. Boone to the statement contained in the Church ‘Missionary Register,’ for March, 1851, page 121, that he (Dr. Boone) ‘has continued, with very little remission, in the revision of the Chinese version of the Scriptures;’—and request him to correct the same.”

Copy of the above was sent to Dr. Boone with the Register, who replied, that he “regretted very much that the mistake had been published;” adding that he had “never worked one hour on the said translation.”

On the 5th of April, 1851, the Committee of Delegates met, present Messrs. Medhurst, Boone, Bridgman, Stronach, and Milne, for the purpose of considering some Resolutions adopted at a conference between deputations from the British and Foreign Bible Society, the London Missionary Society, and the Church Missionary Society, suggesting the principle of “marginal readings,” for the controverted words for *God* and *Spirit*, in order to bring out thereby uniform editions of the New Testament; when it was the unanimous opinion of the Delegates, “that the adoption of such a plan is inexpedient, because giving one translation in the text, and another in the margin, wherever the words for *God* and *Spirit* occur, would, they think, make each party responsible for the term adopted by the other, and render the antagonism more marked.”

Oct. 5th, 1852. The Committee of Delegates for the translation of the New Testament, Messrs. Medhurst, Stronach, and Milne, having had under consideration a pamphlet entitled "Vindication of Comments on the translation of Ephesians 1. in the Delegates' Version of the New Testament," and a paper drawn up in reply to it, resolved to adopt and publish said paper, as their reply to the charges in the said Vindication.

November 1st, 1852. The Committee of Delegates on the New Testament met to-day, present Messrs. Medhurst, Stronach, and Milne, when Mr. Milne was appointed Recording Secretary in the room of the Rev. Dr. Bridgman absent.

It was further *resolved*, that the Committee should resume its sittings, for the purpose of revising the text already prepared and published.

The Committee then proceeded to revise the translation of the Gospels and Acts, having completed which, they continued their sittings, for the purpose of revising their version of the Epistles.

Having thus detailed the proceedings of the Committee of Delegates on the New Testament, it may be well to advert to what has been done with regard to the translation of the Old.

On the 18th of December, 1849, the Delegates for the New Testament issued a Circular, the substance of which was as follows :

The Delegates engaged in the translation of the New Testament in Chinese, expecting to complete their work in the middle of 1850, submit the following *propositions* to the Protestant Missionaries interested in the translation of the Scriptures into Chinese. 1. That the plan of having the existing translations portioned out for revision, as recommended with reference to the New Testament, be not adopted with regard to the Old. 2. That delegates be appointed by the several local Committees, who shall be final judges of the revision. 3. That the Protestant Missionaries who are interested in the original plan, formed in 1843, do form themselves into local Committees at Canton, Hongkong, Amoy, Fuhchow, Ningpo, and Shanghai, each being entitled to send one or more delegates. 4, 5, and 6. That the delegates assemble in Shanghai, in July, 1850.

The above resolutions were agreed to by a majority of the Missionaries, and the following delegates appointed: for Shanghai, the Rev. W. H. Medhurst, D. D. Right Rev. W. J. Boone, D. D. the Rev. W. C. Milne, and the Rev. J. Lewis Shuck; for Ningpo, the Rev. M. S. Culbertson; for Amoy, the Rev. John Stronach; and for Canton, the Rev. E. C. Bridgman, D. D. There were also two delegates appointed for Hongkong, and as many for Fuhchow, but they did not attend. Dr. Boone likewise took no share in the translation; and Mr. Culbertson, after a few weeks attendance, left for Ningpo.

The remainder met in the beginning of August, 1850, and continued their sittings up to the 19th of February, 1851, during which time they carried on the translation of the Old Testament, up to the 9th of Deuteronomy. At this period, Messrs. Medhurst, Stronach, and Milne, in compliance with instructions from the Directors of the London Missionary Society, resigned their seats as delegates for the translation

of the Old Testament; and the whole of the Missionaries of the London Missionary Society resident in Shanghai declared that they would not consider themselves as represented in any Committee of Delegates for the work of translating the Old Testament into Chinese, who have been or may be appointed by the agents of any other Institution.

At the same time, Messrs. Medhurst, Stronach, and Milne, in compliance with the wishes of their Directors, formed themselves into a Committee for translating the Old Testament into Chinese, under the auspices of the London Missionary Society. They resolved, also, that so far as practicable, they would adopt, in the Old Testament, the style which, when associated with Dr. Bridgman, they had adopted in the translation of the New; and that the result of their labours should be offered to the Bible Societies of Europe and America, and to all the Protestant Missionaries in China.

On hearing of this step, the local Committees at Amoy and Hongkong formally withdrew from all connection with the scheme for translating the Old Testament in Chinese, according to the original plan adopted in 1843, and declared that they did not consider themselves represented in any Committee of Delegates assembled for that purpose. The Missionaries at Fühchow also are understood to have dissolved their connection with the General Committee; and the Missionaries at Canton were divided as to the duty of going on with the version, and sustaining their Delegate.

Of the Committee of Delegates, originally consisting of *eleven*, seven declined acting with the Committee, viz. two from Shanghai, one from Amoy, two from Fühchow, and two from Hongkong; and of the six stations originally supporting them *three* withdrew, and a fourth was divided in its opinion. The basis of the Committee of Delegates for the Old Testament having been thus taken away, the name of "the Committee of Delegates," for that purpose, became no longer sustainable.

Of the four remaining members, Dr. Bridgman was compelled to return to America in Feb. of the present year, on account of ill-health; Dr. Boone, in September, for a similar cause; Mr. Shuck it is understood has taken his passage for America, and is expected to depart in a few days; and Mr. Culbertson is the only member now resident in China, of the so-called Committee of Delegates for the Old Testament.

Notwithstanding the slender basis on which their body rested, and their want of translatorial experience, the so-called Committee of Delegates, no sooner found that the London Society's Missionaries had determined to separate from them, than they began, without provocation, a course of determined opposition against them.

On the 4th of March, 1851, they authorized the Rev. Dr. Bridgman to write to the English and American Bible Societies, saying, that "the method of translation adopted by Messrs. Medhurst, Stronach and Milne, (questioned not a little on the New Testament, and much more on the Old) was not such as they could concur in. In addition to a questionable degree of conciseness, unwarrantable liberties, as they thought, had been taken with the sacred text, which would be

depreciated by all who hold that, in a translation of the inspired word, nothing should be altered, nothing added, nothing taken away."

This letter was sent off without any intimation having been given, to the persons implicated, of the charge contained therein: who knew nothing of it until they saw some allusion to it in the April number of the Repository for 1851. They immediately addressed a public letter to the Editor of the Chinese Repository, and forwarded it to all the Missionaries, under date August 1st, 1851, asking whether it was "fair or honourable in the so-called Committee of Delegates to remark disparagingly upon the principles adopted by their former associates, in a letter to a public body with which they both wished to stand on good terms, without giving those associates a sight of the letter, and affording them an opportunity of defending themselves." The Editor of the Repository, in the number published on the 1st of November of the same year, adverted to this letter, but did not give any satisfactory solution of the enquiry, or explain how the conduct of the so-called Committee of Delegates could be considered consistent with what is fair and honourable.

Whilst the letter of Messrs. Medhurst, Stronach and Milne, complaining of the unfairness of their former associates, remained unanswered, Dr. Boone and Mr. Culbertson, in the month of November, 1851, sent to the Bible Societies of England and America, some "Papers relating to the Shanghai revision of the Chinese Scriptures." In the first part, containing Notes on the Translation of Genesis and Exodus, Mr. Culbertson says, "It will be for the Bible Societies of Europe and America to say whether they will print, and for the Missionaries in China to say whether they will distribute, a version made on such principles." In the second, containing Notes on the Translation of Ephesians 1, Dr. Boone says, "that something is made of the Apostle's words which strikes me is not Gospel." These papers were published for private circulation, without the names of the writers being attached to them, and the first intimation thereof to the parties concerned, was the reception of them from Europe in the printed form, in April, 1852. Some strictures on these Papers were published by Messrs. Medhurst, Stronach, and Milne, on the 16th of June, 1852, and sent to Messrs. Boone and Culbertson, as well as to the rest of the Missionaries in China, and the Bible Societies at home. In the month of September appeared Dr. Boone's "Vindication of Comments, &c." to which the present pamphlet is a Reply.

It will be merely necessary to add, that Messrs. Medhurst, Stronach and Milne, after separating from the Committee of Delegates in February 19th, 1851, immediately revised the whole of what had been done up to Deut. 9, and then proceeded with the translation of the remainder of the Old Testament, *which they had the happiness to complete on the 30th of October, 1852.*

Shanghai, November 15th, 1852.

REPLY TO DR. BOONE'S

"VINDICATION OF COMMENTS ON THE TRANSLATION OF EPHES. I. IN THE DELEGATES' VERSION OF THE NEW TESTAMENT."

A pamphlet, with the above title, has been put into our hands. With the first part of it, detailing the circumstances which led the writer to make the comments referred to, we shall not now trouble ourselves; but pass on at once to page 9 of the Vindication, wherein the author says, that "such a letter as the one written on the translation of the 1st of Ephesians, should not be sent without the parties, whose translation was commented on, having some notice of said comments, that they might explain away the objections and justify their own course;" and that he "sincerely regrets that we should have been subjected to the extreme irritation, which a supposition that he had intended a covert and secret attack upon our translation could not but cause us."

Here the writer admits that the letter should not have been sent, without some notice of it having been given to the parties concerned. But it was sent, without such notice, and Dr. Boone himself sent it. Dr. B. therefore did, according to his own confession, what ought not to have been done. He further admits that the *supposition* that he intended thereby a covert and secret attack upon our translation, could not but cause extreme irritation in our minds; he therefore sincerely regrets that we should have been subjected to the extreme irritation, which such supposition must have caused us. But Dr. Boone did make this covert and secret attack upon our translation, for he sent his letter to the Bible Society in November, 1851, without giving us the slightest intimation that he had done so, and we did not hear of it until about six months after date. He did therefore what he knew could not but cause extreme irritation in our minds: and, instead of being sorry for having done it, he is only sorry that we should have been subjected to the extreme irritation, which could not but arise from our *supposing* that he had done it. His regret, therefore, is not for having done wrong, but for having led us to suppose that he had done wrong, when he did do it. He shelters himself under the plea that he did not *intend* to do wrong. "I had no such intention," he says, (i. e. to make a covert and secret attack upon the translation,) "and wrote nothing to the Bible Societies about their modes of translation, that I did not intend immediately to lay before them and the public." But he *did* write about our modes of translation to the Bible Societies, and he *did not* immediately lay what he had written before us and the public. What does it signify to us or

to the public what he *intended* to do, when he did not carry such intention into effect. He tells us that he ought to have done it; he tells us also that he did not do it, but only intended to do it. He levelled a blow at us "covertly and secretly"; he owns that he ought to have put us in a position to ward it off; and when the blow has fallen, (which he owns could not but cause in us extreme irritation), he excuses himself by saying that he did not intend to do it covertly and secretly, but that he intended to make us aware of it. How much better would it have been for him to come forward honestly and plainly with the statement that he had done wrong, and that he was sorry for having done wrong; this would have been a recommendation to mercy, and, as Christian men, we should have been bound to forgive him; but such absurd pretences, and miserable excuses, only make the matter worse.

He did not design, he adds, either in public or private to assail our motives, or to call in question our *fairness* or *honor*. No one says he did; his saying that he did not, is only brought in here as a sort of excuse for having done one wrong, on the ground he did not do another. He made a covert and secret attack upon our translation, and he excuses himself by saying that he did not intend to assail our motives, or to call in question our *fairness* or *honor*!

As he intended to publish immediately (though he did not publish at all), he thinks our conduct in *publishing* some remarks regarding himself and Dr. Bridgman, on January 30th, 1850, and August 1st, 1851,* without privately asking an explanation of apparent inconsistencies, "certainly absolved him from any obligation to pursue such a course towards us." That is, he cites instances of our *publicly* and *openly* making certain statements regarding him, as fully warranting him in *covertly* and *secretly* attacking us, without deeming it necessary to send us a copy of his letter!

On page 27 of our *Strictures*, we animadverted on Mr. Culbertson for saying, "he was under the impression that Dr. Boone requested the Committee of the Bible Society to furnish us with a copy of his remarks." We thought then that Mr. Culbertson was wrong in writing so hesitatingly about this fact, when he could so easily have made himself *sure*, by asking Dr. Boone. But it seems now, from Dr. Boone's own admission, that he himself was not sure. He instructed Mr. Culbertson to write as he did, because, says he, "I could not remember having made this request;" and "I cannot speak positively on some points that have been brought up." As we remarked in our *Strictures*, page 27, "the excuse is worse than paltry, that he requested the Bible Society to furnish us with a copy of his remarks. He could and he ought to have done it himself." It now

* The second public letter here alluded to, was written in self-defence, after Dr. Boone and others had attacked our principles of translation; of which attack we were not aware, until we saw some allusion to it in the Chinese Repository.

appears that this very paltry excuse is not to be relied on. We have letters from the Bible Society, and from the London Missionary Society, with reference to the "Papers relating to the Shanghai Revision of the Chinese Scriptures," published for private circulation by the Bible Society. In those letters, however, no mention is made of Dr. B. as the author of any part of the papers. As far as the Missionary Society is concerned, it does not appear that they had the slightest idea of Dr. Boone's authorship. In their communications to us, Mr. Culbertson alone is alluded to, as the author of the Papers.

On page 11, Dr. Boone says that, in our recent paper, we have insinuated that his ill-health was "a mere sham." We have done no such thing; the Strictures are before the public, and the reader can judge whether or not, we have done so. We therein brought forward Dr. Boone's statement, that he "never worked one hour on the translation:" and contrasted it with the fact that he had, during the sittings of the Committee, published one controversial work of 70, and another of 170 pages. We only said, that "we could not accept his excuse, that ill-health alone prevented him from attending in the Committee-room for the space of two years and a half: for, even supposing that the regular meeting with others, and engaging in oral discussion, might have been too fatiguing for a person in a weak state of health, what was to prevent his attending occasionally, or inspecting the work at home?"

It now appears that he could do, and that he actually did, for the colloquial version of Matthew's Gospel, the very thing that we said he might have done for the Delegates' version. Though he was not able to work with them (that is with the preparers of the colloquial version) a single week, he took their work into his own study, and added what help he could, at such times and such hours as he found himself able. Had he done this with the version for the preparation of which he was chosen as a Delegate, he might have induced some of the Delegates to adopt his views, or have had what was erroneous in them corrected by the reasoning and representations of the majority; by which means the unhappy spectacle would have been avoided of the Delegates differing in public with each other about the translation, after it had been given out to the Bible Society. We said in our Strictures, that Dr. Boone "manifested an anxiety for the preparation of the Old Testament translation, after our separation, which he never displayed before." This statement is borne out by his own admissions. He says he did feel much interest in the translation, (i. e. of the Old Testament,) and, as his health had been gradually improving, he promised himself much gratification in aiding his brethren to some extent in their work; and, though he could not make good his attendance through one week, he leaves it to be inferred, that during the months of March and April, 1851, he attended frequently at the house of one of them. In the summer months, they were kind enough to hold their meetings in his house, during which time there were many days that he could not sit with them, leaving it to be inferred also that

there were not a few days, during which he could and did sit with them. Contrast this with his never having worked one hour on the Delegates' version, nor even inspected the work at home, and then let any one say whether he did not manifest an anxiety for the preparation of the Old Testament translation, after our separation, which he never displayed before. We have done him no injustice, therefore, in making the above statement. One reason of his conduct, it seems, was that the Committee of Delegates on the New Testament was composed of much better Chinese scholars than himself; leaving his readers to draw the inference, that after our separation, he did not think that his brethren had the advantage of him in this respect. He thought that he could trust us, as far as Chinese scholarship was concerned; he did not think that he could trust them. They seem to have been equally impressed with a sense of the inferiority of their own attainments in Chinese: for he says, "*my brethren in Committee were very desirous of my attendance and aid.*" This sentence he has italicized. If it be so, it is right that the public should know how little confidence is felt in regard to the working members in that Committee, both by Dr. Boone and by themselves.

We shall pass over the digression regarding the controversy as to Shin and Shang-te, by merely observing that Dr. Boone has unfairly represented the quotation adduced by Dr. Legge, and not fully stated the question as it regards the insufficiency of the term chosen by himself. Dr. Legge will no doubt take care to set himself right with the public, and we may take some future opportunity of returning to the subject, when we have more time.

In our Strictures page 25, we avowed it as our full conviction, that Dr. Boone undertook to criticize our translation of the New Testament with the view to weaken our credit in the translation of the Old; and that his object was to ruin our influence and reputation as translators, with the view of making out a case of necessity for him and his brethren proceeding with another translation.

In order to combat this charge, Dr. Boone has detailed a narrative of the facts of the case, as far as he himself was concerned. He says, we do him "an injustice in supposing that his criticisms were the result of a combined plan to ruin our influence and reputation as translators:" they resulted, he says, from the train of events he has narrated. We have carefully gone over said train of events, and must confess that we feel compelled to retain our former opinion. The gist of his observations is, that he partially examined the version, and seeing no material objection to it, cheerfully joined in giving it out to the Bible Society in August, 1850; but that after complaints had come to his ears against it, he examined it more fully, and resolved to denounce it. It is a fact, however, that so long as we continued our connection with the Old Testament Committee, Dr. Boone expressed no disapprobation of our version of the New Testament; but immediately we withdrew, he listened to certain observations in disparagement of it, thrown out at meeting of the Mission-

aries over which he presided,* without making one remark in reply to the speaker; he entertained the complaint of the Ningpo brethren about the undue liberties said to have been taken in Romans; and, after the publication of our letter of August, 1851, in which we argued from his conduct respecting the version, that he did not disapprove of it, he set to work to criticize it, in an unfavourable spirit. The question is,—would the remarks made at the meeting referred to, or the complaints suggested by the Ningpo brethren, or the criticisms undertaken by Dr. Boone, any of them have been elicited, had we not separated from the Committee of Delegates on the Old Testament, determined to go on alone, and declared that we should adopt in our version of the Old Testament, the style we had adopted under the New? We believe not.

In his narrative he says, that when Matthew was finished, he procured a copy, and read it over carefully with two good teachers. These, together with a baptized convert and his school-boys, were pleased with it, and preferred it to all previous versions, on account of its greater smoothness and rhythm. Notwithstanding these Chinese commendations, however, he felt some objection to it, on account of its too great brevity and terseness.† Dr. Boone says, that he afterwards read over John's Gospel in the same careful manner: in this, he thought a fondness for terseness at the expense of perspicuity was growing on the Committee, and sometimes liberties were taken which he should not have allowed himself;—yet *he observed* no departures from the original, which would have caused him to hesitate in pronouncing it a faithful version.

He considered, therefore, that our style and principles of translation were settled, and formed his opinion of the work from the above-mentioned portions. On this account, he cheerfully joined in giving forth the version to the Bible Societies. He judged of the whole from the examination of two books. He went no further with the examination; and when the work was done, he proposed its being given out, and rejoiced in its prospective publication. It is no sooner published, however, than he commences a course of secret and determined opposition to it.

But let us hear, how he came to his new views regarding the unsuitability of the version. The first time he heard that unjustifiable

* This was a meeting of Missionaries in Shanghai, to which we were not invited.

† Dr. Boone here seems to confound terseness with brevity. The latter, though an excellent quality, is not to be studied at the expense of perspicuity. Terseness consists in a certain neatness of style, not necessarily opposed to diffuseness. Webster says, that terse means cleanly written; neat, elegant without pompousness; as terse language or terse style. He then gives a quotation from Harte, "diffused yet terse, poetical though plain." See also Blair's *Lectures on Rhetoric*, Vol. II. page 24.

liberties had been taken in the Epistles, was from certain parties in Ningpo, when they were carrying Romans through the press. The said parties, he says, hesitated about going on with the edition. Dr. Boone was consulted, and on examining the passages referred to, gave it as his opinion that it would be better to cease printing, until the Epistles were published from the press of the London Missionary Society. Dr. Boone does not state when this took place, but it was probably subsequent to our separation in February, 1851. If the consultation to which he refers took place, while Dr. Boone was in Ningpo, it was in May or June, 1851.

Dr. Boone says, that he was consulted by the brethren at Ningpo, about certain passages in the Epistle to the Romans, in which unwarrantable liberties had been taken in the rendering of Paul. He therefore examined the passages referred to, and gave it as his opinion that it would be better to cease printing (at Ningpo), until the Epistles were published from the press of the London Missionary Society. But why cease at Ningpo, and not at Shanghai? Is the press at Ningpo to be kept free from contamination, while that of the London Missionary Society is to be allowed to publish these unwarrantable liberties without restraint? He would say, perhaps, that he was consulted by the Ningpo brethren, but not by those in charge of the press belonging to the London Missionary Society. Granted; but was he not a Delegate for the translation of the New Testament? Had he not given his sanction to the publication of the work, and was he not responsible for its character? Was it not his duty, the very first moment that he was made aware of unjustifiable liberties, to have advertized his co-delegates of the same, to have requested that the printing on account of the Bible Society might be stopped for a time, and to have called a meeting immediately for the consideration of these passages, the rendering of which *he had examined*, and found wanting? Nothing of all this, which he was bound to do, did Dr. Boone attempt to do; on the contrary, he allowed the agents of the London Missionary Society to go on printing, the funds of the Bible Society to be spent, and the publication of what he thought unjustifiable liberties to continue, without addressing one word of warning to those concerned. He let them go on farther and farther, until they had fully perpetrated the offence, and then he set to work to denounce them secretly to the Bible Society. This is a course of conduct, which we will not trust ourselves to describe, but will leave those concerned to bestow what epithets or it they think it deserves. It will not avail Dr. Boone after this, to take advantage of what we have said above, and at some subsequent period to cry out that the agents of the London Missionary Society are pursuing a wrong course, and wasting the funds of the Bible Society; for, according to his own shewing, he knew all this before, and did not raise the warning voice; he cannot expect, therefore, that his doing so subsequently should be ascribed to the purest motives.

When the Committee of translators of the Old Testament, with

which he is connected, wrote the letter of March, 1851, Dr. Boone says, he had not examined the Epistles. Even when he returned from Ningpo in June of that year, he had not examined them (with the exception of the passages in Romans above referred to,) with a view to ascertaining whether the charge of looseness was just or not. After the Epistles were published, which was in October, 1851, Dr. Boone says, he examined them for himself, and found a degree of freedom taken with the inspired writers, which he was not prepared for, and which had he known, he would certainly have opposed the giving out of the version to the Bible Societies in August, 1850.

But why did he not examine the Epistles before he proposed their being given out at that period? What was to hinder him giving the latter part of the work the same careful examination which he gave to the first? He says, "the state of my health was not such as to have prevented my reading over the whole version several times, if I had deemed myself called upon to do so, from any cause; but as the work was not yet published, it would have cost my teachers many hours' labour to have copied it, and made it necessary to lay aside other work I had for them.* This could have been easily done, if there had been any sufficient motive for my having the copy made, but I saw none: I did not propose to myself any private labour on the version; no one at that time made any objection to the version, on the score of want of closeness to the original; of the style I had satisfied myself by the examination made."

We have transcribed the above sentence, for the purpose of pointing out Dr. Boone's neglect of duty. There was nothing to prevent his reading over the whole version. The state of his health was no bar. The Epistles not having been published was no hindrance; for he says, he could easily have got them copied, but he had no motive for getting the copy made; he did not deem himself called upon from any cause, to read over the version several times; he did not propose to himself any private labour on the version; he had satisfied himself by the examination made. Here is a Delegate, deliberately chosen by a large body of Protestant Missionaries in China, as one of their most experienced men, to be one of the final judges of the propriety of each revision, who never works one hour on the translation; when others have done it, as he says, with great labour and pains, he merely examines two of the books of the New Testament; and then coolly says he had no motive, and did not feel himself called upon from any cause to pursue the examination further, but cheerfully joins in giving forth the version to the Bible Societies. Some parties, he says, may

* He does not deny that he had, all this time, persons employed under his direction, in making a copy for the Füh-chow brethren, as stated in our Strictures, page 22; nor does he intimate that he expressed the slightest wish, that the Committee would allow him to look at one of their own copies, which no doubt they would have gladly done.

think his conduct remiss, being as he was a member of the Committee, in not examining the version more carefully for himself, before joining in handing it over to the Bible Societies : but, as his doing so arose from confidence in the translators, they are surely the last persons who should reproach him with the act. We believe that every one who thinks at all, will think conduct such as this remiss. It indicates a degree of carelessness, with regard to matters of the most grave and serious nature, unworthy of a Christian minister, and in perfect contrast with his present extravagant zeal. Dr. Boone seeks to deprecate our joining in any outcry against himself, by saying that as his neglect arose from his confidence in the translators, they are surely the last persons who should reproach him with the act. We hope that we are not so far gone in want of moral sense, as to fail in discerning and denouncing neglect, because confidence in ourselves led to the same. If his confidence was, as he says it was, misplaced, then we shall be among the first to blame him for the neglect, which that confidence engendered.

He says further, that nothing in all this,—that is, in his neglecting to examine more than two books of the New Testament, before he joined, nay stood foremost, in giving it out to the Bible Societies,—nothing in all this is to prevent his discovering faults in the new version, or, on discovering them, to adopt the means he should judge most suitable for preventing their doing injury, or procuring their correction. We think there is something to prevent him ; namely, a sense of shame for past neglect. Suppose a juryman were to go to sleep in the jury-box, soon after a trial commenced, when he had heard only two issues discussed ; and suppose he were afterwards to join in giving out the verdict, or even as foreman to pronounce it ; would he be entitled, when the trial was over, on his reconsidering the case, to insist upon the verdict being reversed ? Still less, if, when asked why he did not keep awake, he were to say that he did not feel himself called upon to do so from any cause,—that he might have kept awake, but he had not sufficient motive for so doing ; and, as his lethargy arose from his confidence in his fellow jurymen, they surely ought to be the last persons to reproach him with the act.

There is also something else to deter him from adopting *any means he judged most suitable*, for preventing the faults he might discover doing injury, and procuring their correction. There was a resolution, with the passing of which he was made acquainted, and to which he offered no objection, wherein the Committee of Delegates invited remarks from all, and promised to give due attention to the criticisms and suggestions which might be sent to them, as well after as before the version is put to press. It was more especially the duty of Dr. Boone, being a Co-delegate, to take this method of preventing the faults he found doing injury, or procuring their correction. The mode he did adopt was evidently designed to do injury to the version, and to effect its destruction.

But let us hear Dr. Boone's own account of this method. “ Be-

cause my criticisms were not sent in to the Committee, but I claimed and exercised the right of shooting over their heads, and sending them immediately to the Bible Society. I am considered an accuser of the brethren, &c." But who ever heard of such a *right* as this? A Commission is appointed for a certain purpose. One member does nothing towards its accomplishment; and when it is accomplished, he heads the Commission in presenting the work to the parties for whom it is intended, satisfied that it is in the main right. He afterward thinks he finds it wrong. When errors are discovered, there is a mode, which all have agreed to adopt, of having these errors rectified; but this complaining member, instead of taking the course which had been prescribed, claims the right of "shooting over the heads" of the others, and appealing to the higher powers, with the view of getting the work of the Commission set aside. Were such a case to occur in worldly matters, the man thus acting would be universally blamed. Suppose too a Commission for preparing charts for the Admiralty; one of the persons commissioned never assists in making the survey; but when it is made by others, he examines a couple of charts, believes that all is right, and leads the van in offering the whole to the Admiralty; a year or more after it is done, when the charts have been ordered to be printed, he hears reports from persons not in the Commission to the prejudice of the charts; then begins to examine the rest of the charts for the first time, imagines that he finds flaws in them, and instead of representing these to his co-workers, who declare themselves still willing to receive suggestions, he "shoots over their heads," and denounces them secretly to the Admiralty, with the view of getting the whole work condemned, and himself commissioned to make a new set. Who will acknowledge such a right as this, except those who are prepared to ignore all rights, and consult nothing but their own strong will, and individual interest? What position would such a person hold in the estimation of his colleagues? What in the opinion of the world? Or suppose a consultation of medical men, held over a case, in which they all agree to a certain course, but one of them afterwards finds reason to differ from his brother practitioners. Instead of mentioning his doubts to them, he "shoots over their heads," and states his objections to the head of the family, with the view of making out a case, why he should be called in, instead of them. Would conduct such as this be tolerated for a moment? and would the *right* so to do be conceded to any man?

Dr. Boone thinks that he is excused for "shooting over the heads" of his Co-delegates, and sending his criticisms directly to the Bible Society, because, he says, the Committee of Delegates for the New Testament was virtually broken up, when Messrs. Medhurst, Stronach, and Milne withdrew from the Committee of Delegates for the Old Testament. The unjustifiableness of this assertion exceeds the boldness of the claim to "shoot over the heads" of his Co-delegates, just commented on. Dr. Boone knows very well, that the two Committees

were perfectly distinct. When some of the Committee of Delegates on the New Testament suggested the propriety of their going on with the Old Testament translation, at the termination of the New, on the ground of some expressions contained in the original resolutions passed in Hongkong, in 1843, Dr. Boone and others resisted the claim, and insisted on a new Committee being appointed; in compliance with which, the old constituency was enlarged, and the number of Delegates increased. A new election was made; at which one Delegate who had been employed on the New was for a time rejected for the Old, to promote party or controversial purposes, and one who had never been on any Delegation for the translation of the Scriptures before, was elected in his room. The two Delegations, therefore, were entirely distinct from and independent of each other. Dr. Boone knew this, and yet he ventures to say, the Committee of Delegates on the New Testament was "virtually dissolved" by our withdrawal from the Old. Not only did he know that our withdrawal from the Delegation on the Old Testament, did not virtually break up the New; but he knew that he and Dr. Bridgman met with us, and transacted business in our united capacity as Delegates on the New Testament, after our withdrawal from the Committee of the Old. (See an account of this meeting held April 5th, 1851, on page 26 of our *Strictures*.) He adds, that he has used the expression "virtually broken up, for the members of said Committee could never have been brought into continuous session again to attend to any work." We have already shown that they were brought into session again, for a very important object, and nothing was to hinder their continuing in session for any length of time, had necessity required it. This statement therefore is not true. He says further, "the agreement to receive further criticisms, until the Old Testament was completed, contemplated the members of the Committee who had translated the New Testament, being constantly together for the translation of the Old, so that criticisms could be easily considered by them and settled." The resolution and preamble run thus:—"September 11th, 1851.

"Whereas a diversity of opinion exists respecting the intention of this Committee, in regard to criticisms and suggestions which may be sent to them, for the improvement of the version after it shall have been put to press: and whereas all the Delegates forming this Committee have been elected members of the Committee on the Old Testament, therefore unanimously resolved,—

"That this Committee will give all due attention to the criticisms and suggestions which may be sent to them, as well after as before the version is put to press; and that they do not propose to put the version out of their hands finally, till such time as the Committee on the Old Testament is prepared to take the same step in regard to its version."

It was a mere circumstance that all the Delegates for the New Testament had been elected members of the Committee on the Old Testament, which no way affected the constitution of either Com-

mittee; it is only mentioned in the preamble to the resolution, as affording a likelihood of the members of both Committees being for some time in the same place. On this account the Committee on the New Testament said, that they did not purpose to put the version out of their hands finally, till such time as the Committee on the Old Testament was prepared to take the same step with regard to theirs. The withdrawal of three members from the Old Testament Committee, who happened to be also members of the New Testament Committee, did not in any wise affect their standing or position as New Testament Delegates. As it happened, also, all the members of the New Testament Committee remained in the same place up to the month of February, 1852; Dr. Boone's statement, therefore, that after the withdrawal of the three New Testament Delegates from the Committee on the Old Testament, it would have been impracticable for the members of the Committee who had translated the New Testament to meet together, so that criticisms could be considered by them and settled, is untrue; and his excuse, that therefore he might send his criticisms directly to the Bible Society, because the Committee of Delegates on the New Testament was virtually dissolved, is groundless. He not only grievously injured his Co-delegates by so doing, but he heaped upon them a gratuitous insult, by "shooting over their heads," when he knew that the Committee on the New Testament had a real existence, and could easily have been called together.

With reference to this last statement, we may allude to a brief correspondence, which took place with Dr. Bridgman on the eve of his leaving for America, January 31st, 1852. When he then handed over to us the Records of the Committee of Delegates on the New Testament, he observed: "Till it be further revised, I cannot recommend any further publication of the version." This observation surprised us, and we addressed him the following note: "Permit us to call your attention to the Resolution of the Committee of Delegates passed unanimously, August 1st, 1850, relative to the giving out of the version, and another dated the 11th of the same month, inviting criticisms. You will perceive that, according to these resolutions, it was understood that the revision *as a whole* was *completed*, and that as such the Delegates had offered it to the Bible Societies, without restriction as to the number of editions they should issue. No word has been uttered by the Committee about any *further revision* on their own account. But such criticisms and suggestions as may be sent in to them by others, will receive all due attention. Some such have already been sent in, which have been attended to. When any others come in, which the Committee as a body consider valuable, they will doubtless pay all due attention to them. These should be sent in, however, during the present year, as at the close of it Mr. Stronach will probably have left for Amoy, Mr. Milne for England, and Dr. Boone for America, to which country you are now about to proceed. After this year, therefore, the Committee as such will probably not be able to meet, and the consideration of criticisms and suggestions must be postponed *sine die*.

"Such is the state of the case, as far as the Committee is concerned ; of course, your statement (as above quoted) is only the suggestion of an individual, and can be of no weight unless agreed to by the Committee. It may be well here to remind you, that this is, as far as we are aware, the first intimation given by you to any member of this Committee of your dissatisfaction with the version.* And this appears to us the more remarkable, seeing you have had abundance of opportunity of making any objections, or stating your scruples, during the two years and seven months, when the Committee continued to sit at the translation, and the last fifteen months in which the proofs of the first edition passed through your hands."

From the above it is evident, that we did not consider the Committee virtually broken up, and that we contemplated its being brought together for the purpose of considering criticisms up to the close of 1852 : or even longer if any three of the members could have been found living in one place. It is evident that, up to that time, we as a Committee had never received any intimation from Dr. Bridgman of his disapproval of the version, still less did we dream of Dr. Boone's covert attack. Dr. Boone has excused himself for attacking the version, after having joined in giving it out, by saying that he had not examined it thoroughly before, he has done so since, and in his estimation it is found wanting. Such excuse will not avail Dr. Bridgman. He was present at the Committee during the whole time when the version was in the course of preparation : as well as during the subsequent revision, which was very carefully made. He cannot therefore plead ignorance of its character, when he joined in giving it out ; we have heard him approve of it highly, and declare stoutly that he would stand by it to the last. His subsequent desertion from its interests, we believe, like that of Dr. B., to be the result of our withdrawal from the Committee on the Old Testament, according to definite instructions received from our board of Directors.

As another reason why Dr. Boone "shot over our heads," and did not send his criticisms first to the Committee, he urges that he had no rea-

* The above remark is opposed to Dr. Bridgman's statement, in his letter to the Bible Society, of March 4th, 1851, that "our method of translation had been questioned not a little on the New Testament : " of course, it must have been by Dr. Bridgman, as Dr. Boone clearly indicates in his Vind. page 19. Individual renderings were sometimes objected to by him, as they were occasionally by us all. But we can safely affirm, that our method of translation, particularly as it regards alleged liberties being taken with the sacred text, was never questioned by Dr. Bridgman. He approved of our version of the latter parts of the New Testament more than he did that of Matthew : he invariably advocated such renderings as would be deemed by Dr. Boone free : and frequently quoted the saying of his Professor, Moses Stuart, "qui hæret in literâ, hæret in cortice."

son to expect that they would have called meetings to take them into consideration, and correct the faults complained of. This is attempting to excuse his own fault, by gratuitously supposing that the Committee would also have been guilty of one. What right had he to suppose any such thing? had not the Committee invited criticisms and suggestions? was he not a Delegate, and entitled to make himself heard? Even supposing the Committee could have been so wanting in a sense of duty, as to throw aside his criticisms unconsidered, his duty was clear—he ought to have sent them in to the Committee, and when that method failed, he might then have resorted to ulterior measures. But he says, those who had been recently at work with us on the Pentateuch, declared that we were resolute in our determination to pursue the course complained of. What course? not attending to criticisms on the New Testament, when sent in by a Co-delegate? For a resolution to resist such, could alone have justified Dr. Boone in his conduct. Perhaps he means that those engaged with us on the Pentateuch, declared that we were resolute in resisting some suggestions offered by them. How does he know what those suggestions were? or the reasons which weighed with us in rejecting them? The suggestions might have been offensive to idiom, or contrary to all translatorial experience, which those engaged with us on the Pentateuch, with the exception of one, certainly did not possess; and because we were resolute in rejecting these, Dr. B. concludes that we should have rejected his without enquiry. As for the principles defended in our recent Strictures, whatever they were, they were published after Dr. B. "shot over our heads," by directly sending in his criticisms to the Bible Society, and therefore could not be urged as a reason for his doing so. The fact is, he has egregiously erred in the course of conduct he has pursued, and he had better have ingenuously confessed it at once, without employing such futile arguments to palliate his conduct.

Yet he says, "these brethren misunderstand very much my feeling towards them, when they suppose my object was to injure them in any way, or to bring a charge of incapacity against them. I have no such feelings towards them: not the slightest personal rivalry in the matter." No! not when he "shoots over our heads," by sending criticisms, complaining of our having issued something which is not Gospel, to those who have the disbursement of funds necessary for the circulation of that which we have been at great pains and labour to prepare, and that in a covert and secret manner,—when he has done all this, does he not intend to injure us in any way? Verily such non-injury looks so very much like injury, that whether a man intends to harm us thereby or not, we had much rather he would let us entirely alone. He speaks indeed very flatteringly of our attainments now, but in his criticisms sent over our heads to the Bible Society, he alluded to us in a manner which we were obliged to call attention to, as indicative of a very different feeling. A stranger comparing his allusions to ourselves in his two papers, would hardly suppose that they had reference to the same individuals.

He further says, "I have prayed for divine guidance in their behalf, and for a blessing on their labours, since they withdrew from the Committee of Delegates, just as I did before." Really we cannot understand this. Of course we do not disapprove of praying for divine guidance, even for those whom we may consider misguided; that is, that they may be brought under better guidance than that which they have hitherto followed. On this principle, we could pray for the Bishop of Exeter, or the Pope. But to pray for a blessing on their labours is a very different thing. He says on page 57, "they have adopted principles of translation, which my sense of the reverence due to God's word, constrains me publicly to oppose. Of the principles upon which their translation was made, and of the very serious doctrinal errors taught therein, (unintentionally I sincerely believe,) I must be permitted to speak out my feelings frankly, and in the language that comes from my heart." From this it appears, that he feels constrained *publicly to oppose* the principles on which our translation is made, and the very serious doctrinal errors taught therein:—yet privately he prays for a blessing on our labours, just as he did before. He feels bound to oppose them himself, but he prays God to bless them! He must excuse us for saying, that we deem his prayers at utter variance with his practice.

After an introduction of 20 pages, Dr. Boone alludes to his criticisms, and says, "if the objections are either frivolous or unsustained, then let my criticism be laid to this account (*viz.* of personal feeling); but if on the contrary, the defects complained of are of a character to affect the statement of important Christian doctrines, and the actual existence of defects is made clearly to appear, then I hope that, not only indifferent persons, but that Messrs. Medhurst, Stronach and Milne, will themselves absolve me from any such motive, and not suffer their feelings of regard for me to be lessened, by my pointing out improvements necessary to the greater and more extensive usefulness of their work."

Here we may observe, that Dr. Boone's feelings towards us, and the consistency or inconsistency of his prayers on our behalf, have nothing to do with the justice of his criticisms, or the weight of his objections: if these be well sustained, they will deserve attention, and we hope that our feelings towards him will not prevent us from correcting those passages, which affect the statement of important Christian doctrines, and availing ourselves of the improvements suggested by him, as necessary to the greater and more extensive usefulness of our work. Just criticism must be attended to, from whatever quarter it comes, or with whatever motive offered; only we may observe, that Dr. Boone has, by the course of conduct pursued, damaged the cause of his own criticisms. As it regards ourselves, we shall endeavour to repress any feeling of indignation that might arise from the recollection of his conduct towards us, and, in examining his critical suggestions, avail ourselves of them, as if nothing had occurred to interrupt the harmony of feeling between us; but we must say, that he would have

drawn us to the consideration of his criticisms with more grace and better hope of success, if he had presented them in a proper manner, and called our attention to them in the first instance. This course of conduct, indeed, we had a right to demand of him, and had done nothing to forfeit. As it regards others, we conceive the general feeling will be, on the examination of Dr. Boone's notes, that the more just the criticisms, the greater the pity, if not the blame, that they had not been offered at an earlier period, and in a proper manner. The better a man can write on the subject of biblical criticism, after the work is done, it will of course be presumed, that so much the more valuable would have been his assistance, while the work was in progress. Dr. Boone says himself, that there was nothing in the state of his health to prevent him reading over the whole version several times, if he had deemed himself called upon to do so. If the criticisms he has now presented be just, there is the stronger reason for his having done, what he says he could have done : and Dr. Boone stands charged before the whole Christian world with the most criminal neglect, in not doing what he could have done, but did not do.

We may mention another thing which calls for animadversion. Dr. Boone as a Co-delegate, was we repeat it in duty bound, if he had any complaints, to make them in the first instance to us. This he did not do, but "shot over our heads" and made them directly to the Bible Society. He has now drawn up a number of new objections against our translation of other passages, and given them to the world at the same time that he has sent them to us. As we had published our Strictures on his Comments, we do not complain of his publishing his Vindication of his Comments. But that gave him no warrant to repeat the offence complained of, and publish a new list of objections against other parts of our translation, which also should have been first sent to us. In our Strictures page 25, we have already adverted to his misconduct in this respect, intimating that he ought to have taken the method pointed out by a sense of common justice, as well as laid down by the resolution of the Committee of which he was a member, and "if that proved unavailing, it was then time enough to adopt what should have been only taken to as a dernier resort, namely, the appeal to the Bible Society." Without attempting to defend his conduct in this particular, though he knew it was wrong, he coolly repeats the offence, and brings forward a new string of charges which had never been made before. It would be but treating him as he deserves to pass by these remarks altogether, as evidently not made by one who seeks the improvement of the version ; but as we have already said, we shall endeavour to suppress our justly-indignant feelings, at such a reiterated violation of all the rules of fairness, and proceed to the consideration of his criticisms, as if they had been forwarded to the Committee in the proper way.

In treating of the principles of translation, Dr. Boone has in his Vindication quoted Ernesti, as we did in our Strictures. He has enlarged his quotations a little by prefixing § 188, which we considered merely

introductory, and by quoting the whole of § 189, regarding the Latin and German languages, which we did not think applicable to the case in hand; he has also quoted from an English translation of Ernesti's work, different from the one we possess; but as they do not differ materially, we accept the one as well as the other. He has referred likewise to § 192, 193 and 194, in which Ernesti gives "cases where we must adhere to the mode of translating *ad verbum*:" but Dr. B. has forgotten to tell his readers, that we have in all the cases given by Ernesti translated *ad verbum*. Dr. B. then refers to § 195 as a very important rule: in our translation of Ernesti it runs thus: "A fourth case of such necessity occurs in obscure passages, where we can scarcely affix a sense, but where there are several interpretations possessing some, and nearly an equal appearance of probability. To translate such passages into good Latin or English, we must in the first place assume the right of determining their sense; a right which we might assume in a Commentary, but not in a translation. Castalio with great propriety remarks on 1 Peter, 4: 6. 'I do not understand this, and therefore I render it word for word'."

Dr. Ammon, in commenting on this rule says, "obscure passages refer to such as are *utterly obscure* and *inexplicable*, the number of which is daily diminishing by the diligence and sagacity of interpreters, as may be seen in the lists of Wolfius, Bonitzius and Zeunius." We conceive the passage quoted by Castalio as no longer belonging to the number of the inexplicable ones; still less Ephesians, 1. 23, which Dr. Boone would refer to that category.

Whilst Ernesti is before us, however, we cannot help quoting § 196: "Any one who has previously been trained to translation, under a good master, may by the observance of the above rules, both translate rightly, and be enabled to judge of versions, whether they go to excess in studying purity of style; or whether, on the other hand, they adhere too closely to the forms of the original. With respect to these points, the right of judgment is sometimes assumed by men, who are not sufficiently acquainted with the idioms of either language. But since versions are principally intended, not for the learned, who can read the original, but for others, and especially for the common people; it is always safest to err on the side of perspicuity, even in cases where it is not absolutely necessary to desert the phraseology of the original. Jerome well observes in his epistle to Pamphilus, on the best method of interpreting: 'Let others hunt after syllables and letters: do thou look for the sense'."

§ 197. "Though these rules are so clearly just, that they neither are, nor can be, denied by any person of information; yet, as often happens with universally-admitted truths, they are practically denied, both in writing and judging of versions. * * * * Upon the whole, it is difficult, or rather impossible, in a version of the Scriptures, to please all men, because the religious opinions of men, and the arguments for those opinions, often depend on a literal version, and are destroyed by a fair translation."

Dr. Boone, in his zeal for close translation, has referred to the authorized English version as a model, quoting Selden who says of it, that it is "rather translated into English words than into English phrase." We cannot conceive this to be an excellence. The English as a people have become accustomed to it; but, had it to be retranslated, we cannot help thinking that a different plan would be followed. Dr. Horsley says, that the authors of the English version "prescribed to themselves some rules which it may not be amiss for all translators to follow." One of these rules (which perhaps Dr. Boone's eye did not catch,) they state to be, "we have not tied ourselves to an uniformity of phrasing, or to an identity of words, expressing the same notion in the same particular word. Thus to mince the matter, we thought to savour more of curiosity than wisdom. *For is the kingdom of God become words or syllables?* Why should we be in bondage to them, if we may be free?—use one precisely, when we may use another no less fit as commodiously?"

Dr. Boone has italicized another remark of Horsley's: "*Their adherence to the Hebrew idiom is supposed at once to have enriched and adorned our language.*" Does Dr. Boone think that the infusion of Hebrew idioms would have the same effect if introduced into Chinese; or does he imagine it at all likely that they will be so introduced? When the authorized version was given forth in England, the language as we have it at present was in the process of formation, had comparatively few books in it and was not above two or three centuries old. Is that the case with the Chinese? The English people were then professedly Christian, and were therefore predisposed to receive with reverence, and to incorporate with their common speech, phrases and words borrowed from the records which they considered sacred. Is that the case with the Chinese?

We must be excused for dwelling for a moment on the different circumstances, in which England and China are found, when the translation of the Scriptures is attempted into their respective languages. The language of England is heterogeneous. Webster enumerates 27 different languages, which have contributed of their elements, to form what we now call the English tongue. It was, up to the time of the invention of printing, borrowing from every quarter; there was a propensity in English writers of that period, to encumber their Saxon style with Latin words and phrases. Idioms also, previously unknown, crept in and were readily adopted. The Chinese, on the contrary, is homogeneous; as far as we know, it has borrowed from none; the written language and style employed by Mencius, before the Christian era, is the same in effect, as that in use now, and the same which every candidate at the literary examinations must write in, in order to succeed. The Chinese have indeed received a few expressions through the introduction of Buddhism; but very few: we only know of one or two in common use, such as *Poo-sā*, (a man canonized after death for his virtues.) It is also another singular fact that, though the Buddhists attempted the introduction of many terms in the books of their religion, they never attempted to alter the idiom, or thought

of correcting and improving the Chinese style. The Tartars, though in possession of the Chinese throne for the last two hundred years, have not introduced one word into the language, nor altered the modes of expression in a single particular. It is more than imperial power can accomplish. In fact it cannot be done, even in England, now. Carlyle has attempted by his Germanisms, as he thinks, to enrich and adorn our language; and what has been the result? scarcely an individual has imitated him; the literary world has universally scouted the idea, and some writers have turned the thing into ridicule, calling his affected style, Carlyleism. Then look at the literature of the Chinese. For one book that existed in the English language, when the authorized version was made, China now possesses its thousands, and as well may one attempt to roll back the tide of the ocean, as to stem the torrent of their style; it would be as easy to carry the whole of Palestine to China, as to transplant the Hebrew idiom and style into the flowery land.

Dr. Geddes is extravagant in his praise of the English version, and Dr. Boone has over-done the thing by quoting him. He says, "Every sentence, every word, every syllable, every letter and point, seem to have been weighed with the nicest exactitude, and expressed either in the text or margin, with the greatest precision." But does this agree with what the translators (above quoted) say of their own work?

Dr. Boone again quotes with emphasis a sentence from Ge-Ides, that the authorized version "*may serve for a lexicon of the Hebrew language, as well as for a translation.*" Does Dr. B. wish that this should be said of the Chinese translation? If he does, can he expect that it should at the same time be free from obscurity? and if so, will he undertake the task?

It is not our object to depreciate the authorized English version; but, when such extravagant sentences are quoted in praise of it, and it is at the same time held up for our model in translating into Chinese, it is time that we should say something respecting it. We have only to refer to Carpenter's Biblical Companion, Part I. Section II. Chapter VI. for an exhibition of its excellencies and defects; and may quote from the copy of Ernesti, which we possess, the following opinion of C. H. Terrot, late fellow of Trinity College, Cambridge:—"Much of what is here said by Ammon, in reference to Luther's version, is applicable to our own authorized version. It was an admirable work for the age in which it was written; but since that time, emendations have been made, in every department of biblical criticism. A new edition, with the errors corrected, with a revised punctuation, and omitting the pernicious divisions of chapters and verses, might be of the highest utility."

With regard to the Chinese version, however, it is unnecessary any longer to debate about the principles of translation. These have been settled for us, (as we have shewn on page 37 of our Structures,) by the meeting of Missionaries in Hongkong, at which it was resolved, that the translation should "be in exact conformity

to the Hebrew and Greek originals in sense ; and, so far as the idiom of the Chinese language will allow, in style and manner also." Besides, these principles were adopted by the Bible Society (see page 38 of the Strictures), which engaged on these grounds to patronize the work. It will not do, therefore, after men have been employed for years on a work, according to certain principles, to throw the work to the winds, or heedlessly scout those principles. There they stand ; and what the several parties have to do, is to shew whether these principles have or have not been violated

The principles laid down in Hongkong, are so exactly in accordance with those established by Dr. Campbell, in the Dissertations prefixed to his translation of the Gospels, (Dissertation x. Part i. § 1.) that we cannot resist quoting from him : " The first thing, without doubt, which claims his (the translator's) attention is, to give a just representation of the sense of the original. This, it must be acknowledged, is the most essential of all. The second thing is, to convey into his version, as much as possible, in a consistency with the genius of the language which he writes, the author's spirit and manner, and, if I may so express myself, the very character of his style. The third and last thing is, to take care, that the version have, at least, so far the quality of an original performance, as to appear natural and easy, such as shall give no handle to the critic to charge the translator with applying words improperly, or in a meaning not warranted by use, or combining them in a way which renders the sense obscure, and the construction ungrammatical, or even harsh."

(What follows we have condensed for the sake of brevity.)

" To adjust matters so as to attain all these objects, will be found not a little arduous. In pursuit of one of the ends above mentioned, we are often in danger of losing sight totally of another. It may happen, that I cannot do justice to the sense, without frequent recourse to circumlocutions ; and in endeavouring to exhibit the author's manner, and to confine myself, as nearly as possible, to the same number of words, and the like turn of expression, I may very imperfectly render his sense. And in regard to the third object, it is evident, that when the two languages differ very much in their genius and structure, it must be exceedingly difficult for a translator to render this end perfectly compatible with the other two."

" There are two extremes," he says, " in translating," the one " a close and literal, and the other a loose and free translation." " It often happens, that people agree in words when their opinions differ. What I may consider close, another would denominate free, and *vice versa*. Indeed a good translation ought to have both these qualities. To avoid all ambiguity, therefore, I shall call one *extremely* literal, and the other not only loose but licentious."

" The defenders of the former manner," he says, " would, if possible, have nothing subjectd to the judgment of the interpreter ; and insist, above all things on rendering the same word in the original, wherever

it occurs, or however it is connected, by the same word in the version." They thus produce, "a mere jargon of words, combined ungrammatically, and therefore unintelligible. This manner of copying a foreign idiom makes, in certain cases, downright nonsense, and, in other cases, fails to convey the meaning, nay, sometimes conveys meanings the very reverse of what is intended." "That this is not the way to answer the first and principal end of translating is evident. Instead of the sense of the original, it sometimes gives us *downright nonsense*, and not seldom makes the author say, in another language, the reverse of what he said in his own." "The third end of translating, that of preserving purity and perspicuity in the language into which the version is made, is not so much as aimed at by any of the *literal tribe*." "Few, without making the experiment, can imagine it possible, by this mode of translation, completely to disfigure, and render unintelligible, what is written with plainness and simplicity in their mother tongue. Yet nothing is more certain, than that the most perspicuous writing in any language may be totally disguised by this treatment. Were the ancient Greek or Latin classics to be thus rendered into any modern tongue, nobody could bear to read them. Strange indeed, that a treatment should ever have been accounted respectful to the sacred penmen, which, if given to any other writer, would be universally condemned, as no better than dressing him in a fool's coat."

"A loose manner of translating," he continues in substance, "is sometimes adopted, not for the sake of insinuating artfully the translator's opinions, by blending them with the sentiments of the author, but merely for the sake of expressing with elegance the sense of the original. If we examine such a translation by the rules above mentioned, we shall find, that as to the first and principal end, conveying the true sense of the author, it is generally successful. As to the second, the conveyance of the spirit and manner of the author in a just exhibition of the character of his style, its failure is frequent. Instead of the *simplicity* which characterizes the historic style of holy writ, complexity and ornament are apparent. Another thing attempted is, when the same ideas recur, to express them almost always in different words and varied phrases." "But if," adds Dr. Campbell, "the liberty taken with the diction, extended no farther than to reject the Hebraisms, which, how perspicuous soever they are in the original, occasion either obscurity or ambiguity, when verbally translated, and to supply their place by simple expressions, clearly conveying the same sense, no person who is not tinctured with the cabalistic superstition of the rabbinites, could censure their conduct." "As to the other qualities of Scriptural style, *perspicuity* and *purity*, free translators seem in general observant of them. To the latter, they are sometimes censured for sacrificing too much; but it is certain that the excessive attempts of others to preserve in their version, the oriental idiom, have rendered the plainest passages unintelligible, and given bad Latin for good Hebrew." "Comparing them both," Dr. C. says, "though I consider both these interpreters as in extremes, I am far from thinking

their performances are to be deemed, in any respect, equivalent. It is not in my power to discover a good use that can be made of Arias' version, unless to give some assistance to a school-boy in acquiring the elements of the language. Castalio's, with one grèat fault, has many excellent qualities."

We have quoted thus largely from Dr. Campbell, on the evils of literal versions, because we believe that, on the principles *now for the first time laid down by Dr. Bridgman*, and advocated by Dr. Boone, according to which "nothing is to be altered, nothing added, nothing taken away," a version would be produced exhibiting all the bad qualities of Arias Montanus. We have also quoted Dr. C's. exhibition of the other mode of translation, because we believe that it will be found on enquiry, that we have attained in a grèat degree to its excellencies, and mostly avoided its defects. Any one reading our version of the New Testament through, will, we are persuaded, acknowledge that we have succeeded in giving the sense of the sacred writers, and that we have so written in Chinese, as may serve to recommend our version as a valuable work in that tongue; thus adhering to the first and third of the rules laid down by Dr. Campbell. With regard to the style of the sacred writers, which is said to be characterized by its simplicity, perspicuity and purity, we have aimed to imitate these, as far as the idiom of the Chinese language will allow. Dr. B. himself is a witness to this effect. "I thought," he says, "the translation of Matthew by my brother Delegates, better than anything I had yet seen in Chinese; the renderings were in general close; some of them strikingly apt and beautiful; and the style, though not the one I thought likely to be most useful, was yet preferred by the Chinese I consulted, to that of previous versions." "There were the same things to admire in the translation of John as in Matthew; there was abundant evidence of great labour and pains, and of fine Chinese scholarship; and though there was sometimes a liberty taken, which transgressed the rules I would lay down for myself in translating an inspired author, I observed no departures from the original that would have caused me to hesitate in pronouncing it a faithful version." This opinion referred to the historical portions of the New Testament, which being simple and clear in the original, were so rendered as to appear simple and perspicuous in the version. When Dr. Boone came to the concise, involved, and frequently obscure style of Paul's Epistles, he found that of the version, concise, abrupt, and sometimes obscure, and thereupon condemned it. In this very circumstance, however, appeared its excellence, inasmuch as the authors had imitated, as far as the Chinese idiom would allow, the style and manner of the sacred writers; thus following Dr. C's. second, as, according to general acknowledgment, they have his first and third rules. Regarding the other fault attributed by Dr. C. to free translators, viz. expressing the same ideas almost always in different words and phrases, we are conscious of having scrupulously avoided that; as it was our rule, as much as possible, to

translate the same word, when meaning the same thing in the original, always by the same term in the version.

In discussing the critical part of his subject, Dr. B. has quoted largely from practical writers on theology, and from sermons intended for the pulpit, insinuating that, because we have not adopted some of the views set forth by such writers, nor so constructed our version that such views might come easily out of our text, we have failed in our duty. Our business was to translate according to *the sense*, following the style and manner of the original, as far as the idiom of the Chinese language would allow. In order to translate according to the sense, it was necessary for us to endeavour to ascertain the sense. For this purpose it was our duty to consult the best critical helps we could obtain; such as commentaries, grammars and lexicons. We could not have been expected to wade through all the tomes, which have been written on practical theology, to ascertain critically the sense of any given passage. Some of the works quoted by Dr. Boone, consist of thirteen, and even twenty-one volumes; if we had made it our business to go through all these, in order to find out whether any rendering we gave of particular texts might by possibility be unfavourable to the theories maintained by these voluminous writers, the time consumed in the translation of the New Testament, which was complained of as too long, would have been extended to ten-fold the duration. Besides which, preachers and practical expositors are not the most useful guides to translators. We may and we ought to bear in mind the *consensus Christianorum*, regarding the main doctrines of the Gospel; but we could not be expected to consult their writings to any considerable extent.

Let us look, however, at the authors quoted by Dr. Boone; Burkitt, Simeon, Hooker, Usher, Beveridge, Leighton, the Articles of the Church of England, "a late eminent divine," and the Rev. W. Jay. Only one of these has published any commentary on the Scriptures: his work is thus entitled, "Expository Notes, with Practical Observations on the New Testament of our Lord and Saviour Jesus Christ: wherein the sacred text is at large recited, the sense explained, &c. By William Burkitt, M. A." We need do no more than cite the opinion of Hartwell Horne on this authority. "The first edition of this deservedly *popular* work was printed early in the last century; and its *practical* utility has caused it to be several times reprinted. *It does not profess to discuss critical questions*, but is very useful for the *inferences* it deduces from the sacred text. Burkitt (says Dr. Doddridge) 'has many schemes of old sermons; his sentiments vary in different parts of the work, as the authors from whom he took his materials are *ortho lux* or not'." Is Burkitt a fit man to be trusted on critical questions, or (considering the last sentence quoted from Doddridge) on any question? Could translators make any use of such a commentator, or are they to be blamed for so rendering as not to give countenance to all his views? The other names mentioned by Dr. Boone are unknown to fame as critics of the New Testament.

Hooker is celebrated for nothing but his "Laws of Ecclesiastical Polity;" Usher for his "Annals of the Old and New Testaments," his "Treatise on the Septuagint," and various sermons; Beveridge for his ecclesiastical and practical works; Leighton for a Commentary on the first Epistle of Peter, which is *wholly practical*; and Simeon for his "Horæ Homileticæ, or Discourses (in the form of skeletons) upon the whole Scriptures," in 21 vols. 8vo; the title of which work sufficiently indicates, that it was not adapted for aiding in critical research. No one, we presume, would ever recommend the Articles of the Church as critical helps, and the "late eminent divine," we do not know. The Rev. W. Jay, has written largely on practical religion, but we are not aware of his having done anything in the field of Biblical criticism: so that, whatever else he may be quoted for, we should not expect to find him referred to as an authority on this subject. In quoting Jay, Dr. Boone has introduced a passage, which reflects very severely on those who invent "new doctrines," and are "shy of the things which the Holy Ghost teacheth;" but as Dr. B. himself does not suppose us guilty in this respect, we cannot see why he should have made the quotation; unless it were to ground on it the remark, that it may "serve as a caution to us all not to tamper with God's holy word, or yield one iota to heathen prejudices;" a homiletic which might have been spared. If he means to hint that we have tampered with God's word, or yielded to heathen prejudices, we deny the charge, and deem it a sufficient refutation to say, that even supposing it true that we had fallen into a change of phraseology, it is not such a change as could arise from heathen prejudices; for the heathen have no more prejudice against the doctrine of our being chosen of God *in Christ as our federal head*, than they have against the idea of our being chosen by God *on account of Christ*: but even granting that they have a prejudice against this doctrine, which they have not, they would not have imagined that it was shadowed forth by the simple word *in*. To speak, therefore, of the translators having in this respect yielded to heathen prejudices, is out of place. The only leaning that we have been enabled to discover in our teachers, is a desire to have the sense we wish to convey clearly expressed in idiomatic Chinese. But this can hardly be called a prejudice.

We object also to the method adopted by Dr. B. himself, and recommended by him to others, of testing whether a version is obscure or not, by taking a portion of Paul's Epistles, which are confessedly obscure in any language, and submitting it to men who have never read the epistolary part of the New Testament; and if they cannot agree about the sense, to pronounce the version obscure. Suppose the very same passage, Ephes. 1:13, which Dr. B. has laid before his teachers, were, in the authorized version, to be submitted to half a dozen persons, who, though acquainted with the English language generally, "had not so much as heard whether there be any Holy Ghost," who were not aware that the Holy Spirit had been "promised" by the Father, and who did not know anything about the tropical signification

of the word "sealing" in the confirmation of believers; what would be the result?—what would they be able to make of being "sealed with that Holy Spirit of promise?" More especially if the half of them had been told, over and over again, by the person employing and supporting them, that the words rendered "Holy Spirit" meant *Holy God*; while others, from some recollections of their own, were possessed with the idea that the term in question meant "*most excellent*;" what could have been expected as the result of the enquiry? what, but a confused jumble of ideas, which the parties would try to help themselves out of, by suggesting some alteration or transposition, in order to elicit a tolerable sense? Now, would this be a fair method of testing the clearness or obscurity of the authorized version? Or suppose we take the 14th verse, and submit the rendering of it given in the authorized version to the same parties, who knew nothing about the "inheritance" of Christians, or the "purchased possession," or the "redemption" by which it was obtained; or could not imagine that the being "sealed by that Holy Spirit of promise" was the "earnest" of said "inheritance;" or further, how all this could be to "the praise of his glory;" what would they make of it? Just let any English reader, apart from the knowledge which is supplied by other parts of the New Testament, try this passage in our authorized version, and say, whether it will not be found very obscure? Should any one propose that the whole of the authorized version be rejected, because this passage was obscurely rendered, would the Bible Society listen to him? * Dr. B. in proposing the rendering of this text as a test of clearness has not acted fairly; particularly when, according to his principles, the business of a translator is to "take up Saint Paul's words and render them," "nothing being altered, nothing added, and nothing taken away." Suppose we had done this, in the verses before us, would the translation have been less obscure? Why did not Dr. B., with his six teachers, try his skill on these two verses? altering nothing, adding nothing, taking nothing away, and yet making them plain? We had in our strictures called upon him to present the Apostles' words exactly to the Chinese, and had assured him that, if successful, he would have received our cordial thanks. We again call upon him to do it; and we have no doubt the whole Christian world will think, that if he does not, he will fail in his duty.

But Dr. Boone has not only adopted this unfair method himself, he has likewise recommended it to others. He has seriously begged all his Missionary brethren who have been *three or four* years in the field, and who can put plain questions to their teachers, and understand their answers, to put certain queries to them, and write down

* We can safely affirm, that all those passages of the New Testament, which are plain in the original, are plain in our version, and sometimes plainer than in the English. In fact its general intelligibility is its prime feature. Dr. Boone has, however, passed by all these, and complained that passages, obscure in the Greek, are obscure also in Chinese!

their replies. They must "*conscientiously abstain* from giving them the slightest hint what words are to be supplied, or what the meaning is." All this, "*no matter how nonsensical*," as he himself says, is to be written down, and sent to the Bible Society, at the same time that it is forwarded to Dr. B. and the translators. We wonder that Dr. Boone could not see the unfairness of this proposal. Missionaries, who have been but three or four years in the field, and whose ideas of the requirements of Chinese style must be very crude, are to ask the opinion of untaught heathens regarding the most abstruse passages of Scripture, without giving them the slightest clue to the meaning; and then to take their answers, "*no matter how nonsensical*," and send them to the Bible Society, *at the same time* that they are forwarded to the Delegates. And all with the view of ascertaining whether or not the translation is obscure. We venture to say, that such a test would issue in the condemnation of any translation under the sun. Take our authorized version, and submit it to plain English readers, totally unacquainted with religion, and ask them what is meant by "*heavenly places*," in ver. 3. ? What is the meaning of the clause "*in love*," in ver. 4. ? What of "*the beloved*," in ver. 6. ? What of "*all wisdom and prudence*," in ver. 8. ? Regarding the above phrases, as well as many others occurring in this chapter, biblical critics of the greatest research and acumen have not been agreed; how then can we expect that those entirely ignorant of the subject should at once be able to discern their meaning ?

It will be observed that we have italicized the words, "*send them to the Bible Society at the same time* that they forward them to the Delegates," to intimate that we consider the proposition unfair in another point of view. The Delegates have invited criticisms and suggestions, promising to give them all due attention. The proper course, therefore, to have suggested to the Missionary brethren, would have been, to send the queries and replies obtained *first* to the Delegates, that they might examine them, and have the opportunity of making the passages more plain if requisite; and then, if they did not attend to the suggestions, to forward them to the Bible Society. But Dr. Boone has no idea of things being done decently and in order; he would have the parties publicly accused, and perhaps condemned, before giving them what is their due,—an opportunity for correcting or defending their renderings.

In his former notes on Ephesians, Dr. B. observed that he had submitted certain passages to his three teachers, who said that they understood them so and so. In our reply we said, that they must have been a strange class of teachers so to understand them. In his Vindication, Dr. B. summons *six* teachers to his aid, and gives a full and particular account of their standing and attainments, with the view of shewing not only their excellencies, but, as they misunderstood certain passages, the obscurity of our version. We know nothing of his teachers, but what we have learned of them from Dr. B.'s Vindication. Let us examine the account he gives of them.

He says, "four of them are *Sew-tsae*," and the two others are "fair scholars." To give the reader some idea of what a *Sew-tsae* is, we will inform him, that it is a title of the lowest degree of literary rank, attained by writing from a theme at the initiatory examination. The theme is always given from the Four Books, and is to be treated in a certain way. Should a candidate understand the passage set before him, and draw up a short essay on it, in the stereotype form in which all such essays are drawn up, so as to please the examiner, he may succeed in getting a degree. No questions are put to him as to his general knowledge, and his acquaintance with other portions of the classics is not in the slightest degree tested. The student has been previously stuffed with the Four Books, and trained to string together such phrases as are expected to appear in these essays. It is evident, therefore, that a young man fresh from school may sometimes succeed in gaining a degree, without one particle of general intelligence; and it is attained by hundreds in each district city of the empire. Those who do succeed generally attain their degree of *Sew-tsae* at an early age. The Chinese call it "entering school," and look on it only as an incentive to seek further advancement. The majority, however, stop here and never afterwards improve, while they forget most of that with which they had been crammed for their degree. We have in our employ one who *calls himself a Sew-tsae* (as myriads do), who is in all senses of the word a stupid fellow, and makes most egregious mistakes in his own language. He transcribes well, but that is all; and is employed in copying, at less than one half the salary of others who do not boast of such a degree. We have had to aid us in the translation, two persons who had attained the *Keu-jin*, or second degree of literary rank; one of these had been a magistrate of a district city; but we had to turn them both away, for want of general intelligence and capacity. They might have been once well supplied with a certain kind of Chinese lore, but, if they had, it was evident that they had forgotten it, or did not know how to use it. We do not say this, to intimate that Dr. B.'s six teachers are of this class, but to shew that a man's having attained the rank of *Sew-tsae* or *Keu-jin*, is no guarantee for his being a well-informed person. We will judge of these men, as to their literary character, by what they have done, in assisting Dr. B. in his Vindication. It will be sufficient to our purpose to examine the opinions they have given, as to the intelligibility of Ephesians 1: 13, 14, which we pronounce to be, in our version, clearer to the Chinese reader, than it is in the authorized version to the English, supposing both parties equally unacquainted with other parts of Paul's Epistles, and with Christian phraseology generally. The question to be decided is, whether the obscurity complained of arises from the ungrammatical construction of the sentences, or from the teachers' carelessness and general want of knowledge. The first witness called is Woo-sëen-sang, who has been 35 years a *Sew-tsae*, who has had among his pupils 31 persons who have afterwards taken the degree of *Sew-tsae*, and one that of *Keu-jin*. Dr. B. says, that

he is "unquestionably the most learned of the six ;" while he thinks "the opinion of this man is of most importance." He explains as follows : "聖神 Shing Shin is the Holy Father, Holy Son, and Holy Spirit, 聖神, 聖父, 聖子, 聖靈." Here is an evidence that this first-rate teacher, whatever his attainments previously were, has, in his interpretation of Chinese phrases, been spoiled by his intercourse with Dr. B. Dr. Boone has made up his mind to use the word *Shin* for God, god, gods ; of course, the Chinese about him fall in with his views, and, in speaking or writing for him, understand the term in that sense. Nevertheless, we venture to affirm that no Chinese teacher, throughout the empire, would, of his own accord, understand *Shing shin* as this man has explained it above. If Woo is familiar with his own classics, he must know that the terms under review occur therein in the adjective form, in the sense of "sagelike and inscrutably intelligent." If he had consulted, to any extent, the book which he had to comment upon, he would have found *Shin* employed therein as a concrete, referring to a person capable of individual will and action : he would have found the word *Shing* attached to it, under those circumstances, as qualifying that person. His first impulse might have been to understand the phrase in the former sense, and his next in the latter. But most certainly he could not have understood it in the sense which he has written down, unless his views of Chinese terms had been corrupted by Dr. B's. influence, and unless he had been animated with a desire so to write as to please his employer. We defy any Chinese to understand the phrase *Shing shin* in the sense of "Holy Father, Holy Son, and Holy Spirit" of his own accord, and from his own impulse. This, however, makes nothing against Woo's general ability. Let us now make some enquiry into this point. He has had placed before him the following sentence in Chinese : 信基督遂受所應許之聖神印命 which we have rendered, "Ye have believed in Christ, and then received the sealing of the Holy Spirit that was before promised:" or literally "ye believe in Christ, and then receive that which was promised Holy Spirit's sealing ;" this we believe to be the true rendering, as arising from "*the simple grammatical construction of the sentence employed.*" The *Shing shin* "Holy Spirit" is evidently seen to be in regimen by the sign of the genitive case which immediately precedes it. It is qualified by the phrase 所應許 which stands immediately before the sign of the genitive case, and it thereby appears that the Holy Spirit *has been promised*: it is further governed by the 印命 "sealing" which follows. The sign of the genitive case is not supplied here, because the proper place for it is before "the Holy Spirit." The governing of *Shing shin*, "Holy Spirit," by 印命 *yin ming*, "the sealing," is sufficiently indicated to the Chinese by the position of the two phrases : the former of two

substantives, when not in apposition, being always governed by the latter. The *yin ming* "sealing" is governed by the word "received." The last thing mentioned in a string of substantives in regimen being understood by all Chinese scholars to be the object of the verb. A similar sentence might be thus constructed: 遂斬所欽命之

大臣首級 "he then struck off the head of the great officer who had been imperially appointed:" or literally "he then struck off that which was imperially appointed great officer's head." Let us see now how the learned Woo understands the sentence quoted in our version. He does not attempt to construe the sentence as it stands, and will not take the trouble to find out what the writers may have meant, but proceeds at once to alter the whole construction of the sentence, and give a meaning of his own. He commences with leaving out the relative "that which," and then transposes the words *Shing shin*, "Holy Spirit," placing them *before*, instead of *after* the word "promised," where they really stand; arranging them thus: 信基督即受聖神應許之印命. Such a process with the English sentence would completely alter the sense; as if one were to say, "the sealing which the Holy Spirit promised," instead of "the sealing of the Holy Spirit that was before promised;" thus making the Holy Spirit *the promiser*, instead of *the thing promised*. Such blundering, in utter defiance of the order of the words, and of the *grammatical construction of the sentence*, shews that the said Woo, whose opinion Dr. B. thinks of the most importance, is not at all to be relied on.* If Dr. B.'s Vindication is correctly printed, Dr. B. is as little to be relied on as his teacher, for in rendering his teacher's words into English, Dr. B. has merely said, "they thereupon received the Holy God's sealed declaration:" leaving out the word *promised* altogether, notwithstanding his teacher had plainly expressed it, though in a wrong place.

Next comes Chau Sëen-sang, who explains *Shing shin* to mean "the Trinity," which we attribute to the same cause as that which influenced Woo. He also connects the "promise" with the "sealed declaration," and makes out the Holy Spirit to be the author of the "promised declaration," instead of being connected with the subject of the promise, in defiance of the plain grammatical construction of the sentence; we must, therefore, consider him as equally ignorant or careless with his companion Woo.

Tsan Sëen-sang, the third teacher cited, has fallen into the same mistakes with the two others, doubtless from the same causes, com-

* It may be urged on behalf of Woo, however, that his first error about *Shing shin*, into which he was led by Dr. B. has been the cause of his subsequent blundering; for, if the parallel sentence which we have here given were placed before him, it is more than probable that he would translate it correctly.

mitting the additional blunder, (either his own or Dr. B.'s) of leaving out the word *promise*, though it stared him in the face, in the passage commented on.

The fourth witness to be examined is Koo Sëen-sang, who seems in a difficulty about the sense, as he is unable to fix a definite meaning to the phrase *Shing shin*, Holy Spirit. His first impression, derived from his Chinese associations, is, that it is an adjective, meaning "most lofty, most excellent:" and that the "promiser" must be understood of Shang-ti (God), in which case the sign of the genitive case before *Shing shin* "most excellent," would be redundant. This is the view of the passage to which he inclines, for he thus reads it:—"received Shang-ti's promised most excellent sealed declaration," Shang-ti being understood. He thus elicits a meaning similar to that which the translators intended, with the exception of his misunderstanding the sense in which they had used *Shing shin*, Holy Spirit, which he might have ascertained, had he read the book regularly through. But mark the force of innovation on a mind otherwise inclined to understand words in their usual sense. He had been accustomed to hear Dr. Boone, and those about him, use the word 神 Shin in the sense of God, and he feels insensibly drawn to imitate them. His second opinion, therefore, is that *Shing shin* is a noun, and *refers* to Shang-ti, or God. But if we make it a noun, he says (that is in the sense of God promising), the relative *that which* is redundant. It would then read,—"*received the promising Holy Shin's sealed declaration.*" But this is a sense which he does not incline to, because in so doing he would have to leave out an important word; and, giving the translators credit for having intended to write sense, he has translated the words as he found them.

The fifth witness, Seu Sëen-sang, has committed the same blunder with Tsau, like him also leaving out the word *promised*.

Tsëen Sëen-sang, like Koo, says that *Shing shin* may mean "most excellent," or may *refer* to Shang-ti. He makes either Shang-ti or Christ the promiser, not as Woo and Chau, who think (in defiance of the grammatical construction) that the *Shing shin* is the promiser.

Our conclusion from this view of the whole is, that the obscurity complained of arises partly from the teachers having been previously misled by Dr. B.'s wrong use of the term Shin, and partly from their own carelessness or want of intelligence.

Before commenting on Dr. Boone's criticisms, we will animadvert on the unfairness displayed by him, in not acknowledging, in his Vindication, the erroneousness of some of the views taken up in his Comments, or not defending them as correct, when he came to treat of the same passages: instead of which he silently gives up his position, without confession or explanation.

Thus in his notes on Ephesians 1:3. Dr. B. said, that, in translating our version of this verse, he placed the word "of" in brackets, because there was nothing for it in our Chinese. In our Strictures we replied, that he therein "displayed a lamentable ignorance" of Chi-

nese; for the Chinese word *yin*, rendered by him "because," not only must be known by any one conversant with the language, to mean "on account of, for the sake of;" but is distinctly put down by Morrison to signify this. In his Vindication he says, "that *yin* may be rendered either *because* or *because of*;" two out of his six teachers render it *because of*; and yet Dr. B. does not retract his assertion, that there is "nothing for 'of' in Chinese," or confess to his own "lamentable ignorance" of the language.

In translating the 5th verse, Dr. B. formerly said, that his teachers understood the phrase "predestinated us by Jesus Christ," (rendered "having in mind Jesus Christ he predestinated us,") to mean "we having in mind Jesus Christ, he (i. e. God) predestinated us." Dr. B. added, "I believe ninety-nine Chinese in a hundred would understand it just as my teachers do." In our Strictures we said, that we believed just the contrary; a Chinese scholar of considerable eminence quoted by us, said "I dare to contradict the assertion. They could not understand it to mean so. It does not mean so." In his Vindication, Dr. B. has adduced the translation given by his six teachers of this phrase. One third of them have given it according to his view, and two thirds according to ours. Dr. B. himself now says, that the idea which the majority of the teachers get from the passage is "Shang-te (God), remembering what Jesus had done, predestinated us to be sons." Thus instead of 99 in 100 being for him, 66 $\frac{2}{3}$ in 100 are against him. Yet there is no acknowledgement that he was wrong, or that his teachers had refrained from contradicting him, when he said that it was so and so, or that he himself had misunderstood the words of his teachers.*

In commenting formerly on our translation of the latter part of the 6th verse, "wherein he hath made us accepted in the beloved," rendered by us "causing us to receive gracious gifts by his beloved Son," Dr. B. said, "the complete change of the sense in the paraphrastic rendering of the last clause will not escape your notice." We adduced in reply Bloomfield's rendering "hath favoured us with his grace, i. e. richly imparted grace to us;" also Robinson's, "with which grace he hath graced us, i. e. richly imparted grace unto us." We also pointed out that Bloomfield had rendered the phrase, "in the beloved," "by or through the beloved one." Dr. Boone not being able to set aside these critical authorities, and seeming determined at the same time not to acknowledge himself mistaken, asks in his Vindication, "what Christian heart does not feel the difference of this phrase-

* Dr. B. in his Vindication, referring to the Chinese scholar of considerable eminence, says, that "without having seen or consulted these teachers, he undertakes to contradict my statement flatly." Dr. B. himself has since consulted his three teachers, and three others besides them, on this very point, and finds that the majority of them are against him: yet he does not admit that the Chinese scholar referred to might possibly be right in saying, "that it did not mean so!!"

ology?" This appealing from critics' heads to Christians' hearts, in a question that concerns criticism, and not experience, is a very unworthy method of escaping a difficulty, or avoiding the acknowledgment of a misconception. He knew that we had not exhibited *a complete change of the sense*, that is, the real sense of the passage. We had exhibited a different view of the passage from that given in the authorized English version; but almost no critic of note sanctions the rendering in that version. Bloomfield in his *Digest* says, the verb employed signifies "to bestow a favour or benefit." With "*in the beloved*" Rosenmuller compares the Hebrew *Beth*, which signifies "*by means of*, and *because of*." Macknight renders it, "whereby he hath highly favoured us on account of the Beloved."

In commenting formerly on the 10th verse, Dr. B. gave a defective rendering of our version, leaving out two important words "to arrive at" and "completely," the insertion of which would have materially tended to obviate the objections he had brought forward against the incompleteness of our version. This we pointed out in our *Strictures*: saying, "The objector, in his translation, has omitted some important expressions and ideas contained in the Chinese version, and then says, that the translators have 'packed' the words of the Apostle into the remainder. He must surely be sensible here of having failed in justly representing us. If not, he will compel us to think as little of his candour, as we have done of his judgment." Here was a distinct charge of neglect or want of judgment, in regard to which we gave him an opportunity of setting himself right by subsequent acknowledgment; and a clear premonition that if he did not, we should "think as little of his candour as we have done of his judgment." Let us now turn to his Vindication. He therein says, "The translators themselves have rendered this verse," and, as they "complain of my translation, I gladly give their own." He does not in the least attempt to defend the omissions he erringly made, from which it is to be inferred that the charge of want of judgment is correct. Neither does he confess that he had failed in justly representing us, nor make the slightest apology for having said, that we had "packed" the words of the Apostle into the defective representation he gave of our version. He compels us now, therefore, to think as little of his candour as we did then of his judgment.

In commenting on his translation of our version of the 13th verse, we complained that Dr. B. had mistaken the Chinese phrase, "received the sealing of the Holy Spirit that was before promised," and had rendered it, "received the promised declaration sealed by the Holy Spirit," connecting the "promise" with the "declaration sealed," and not as he should have done with the "Holy Spirit." We remarked in our *Strictures*: "Such incorrect translating from Chinese into English, shows that the objector is not a fit man to comment on the merits or demerits of a translation from a foreign tongue into Chinese." In his Vindication he has given what he calls a literal rendering from the Chinese, which, though full of blunders in this very sentence,

has exhibited the connection between the "promise" and "the Holy Spirit" correctly. This, however, without any acknowledgement of his previous error, or any attempt to rebut the charge, that he was not a fit man to comment on Chinese translations. In the 14th verse, we pointed out a similar mistake that had been made by him, saying that he had misunderstood the phrase, "which is an earnest of our obtaining an inheritance," and thought it meant, "that we having obtained the earnest of an inheritance," connecting the "obtaining" with the "earnest," and not as he should have done with the "inheritance." In his Vindication, notwithstanding three of his teachers sanction our view of the matter, he retains his error, without admitting that he might possibly be wrong in this particular.

In commenting formerly on the 18th verse, we complained that Dr. B. had not done the translators justice with respect to the phrase which stands in the Chinese version for "the riches of the glory," by simply rendering it "riches;" the phrase consisting of two characters, which mean "affluent abundance." In his Vindication, without acknowledging that he had failed in doing the translators justice, he adopts their rendering of the Chinese phrase, and calls it the "affluent abundance of the inheritance of the saints."

In our Strictures on his former comment on the 19th verse, we complained that Dr. B. had misrepresented us, by rendering the sentence, "the Lord possessing a power insurpassably great," by the simple phrase "the Almighty Lord." In his Vindication, he takes no notice of his mistake, but simply quotes our translation. There are various other passages in which his inaccuracies have been pointed out, apparently to his own conviction, for he adopts our renderings, and yet without any acknowledgment of his former mistakes.

To the list of Dr. B's. improprieties, pointed out in our Strictures, and neither acknowledged nor defended in his Vindication, we may add the very glaring one, that while he continued a Co-delegate, and while the Resolution stood on our books inviting criticisms, he addressed a letter to the Bible Society, both criticizing and condemning our version, without (as he ought to have done) sending the said criticisms first to us, and then, if not attended to, to the Bible Society. This conduct he has not attempted to defend, and we firmly believe he never can.

We will now proceed to the consideration of Dr. Boone's criticisms, exhibiting, according to him, the most serious objection to our translation, "which will be deprecated," he thinks, "by all those who hold that in a translation of the inspired word, nothing is to be *altered*, nothing *added*, and nothing *taken away*."

Ephesians 1 : 3. "Blessed be God, the Father of our Lord Jesus Christ, who, *on account of* Christ, causes us to receive spiritual blessings in heaven."

Here Dr. B. objects to the words "*en Christo*" being rendered "*on account of* Christ:" adding "this is a meaning which *en* in this connection never has." "They can find, I fancy, no authority for

such a rendering of *en*, in connection with a person." "In looking over the lexicons and commentaries within my reach, I cannot find any authority for giving to *en* in this context the meaning of *propter*."

Premising that this objection, occurring in what professes to be a Vindication of Notes on the translation of Ephesians 1, does not occur in said Notes, but is for the first time taken up in the Vindication, we offer in reply the following suggestions.

Nothing can exceed the indefiniteness of the Greek prepositions, as used in the New Testament, and of *en* in particular. The translators of the authorized version have adopted no less than 49 methods of translating it in English, a list of which may be found in the Englishman's Greek Concordance of the New Testament. It is too much to insist, therefore, that a Chinese translator should observe an exact uniformity in representing this preposition. Dr. Boone, however, confines his observations on this subject to the word "*en* in connection with a person." With this limitation, we find *en* rendered in the authorized version by 16 different prepositions; in, passim; within, Matthew 3 : 9; between, Romans 1 : 24; among, 2 Corinthians 1 : 19; of, 2 Corinthians 2 : 12; through, Galatians 3 : 14; *for the sake of*, Ephesians 4 : 32; because of, Matthew 26 : 31; with, Ephesians 5 : 18; for, Phillippians 1 : 26; by, 1 Thessalonians 4 : 1; unto, 1 Timothy 3 : 16; before, Matthew 14 : 6; to, 2 Corinthians 8 : 7; upon, Luke 21 : 23; toward, Luke 2 : 14. The above renderings of *en* with a person are frequently repeated, in several places in our English Testament, and we are sure that Dr. B. could not make any Chinese preposition answering to *en*, stand for it in all these places, and make sense. Winer says, "It is time to relinquish this absurd enallage of prepositions." Will even he undertake to adopt one mode of rendering *en*, wherever it occurs, and engage that it should make sense?

The passage to which we would call Dr. B.'s attention principally, is Ephesians 4 : 32, "as God (*en Christo*) for Christ's sake hath forgiven you." We conceive this to be parallel with the one under consideration, "God hath blessed us with all spiritual blessings in Christ." The agent is the same, the favours conferred are equivalent, and the mode or reason of their conveyance. It is in both passages *en Christo*: in the one of these our translators have rendered it *in Christ*, and in the other, *for Christ's sake*. In which were they right, and in which wrong? or rather, may it not be supposed that they thought they were conveying the same idea in both instances? Dr. B. says, that *on account of Christ* is a sense which *en Christo* never has. We conceive that he ought now to retract that assertion, though, from previous specimens of his conduct, we have little reason to expect that he will.

But let us see how the word *en*, in this connection, is understood by lexicographers and commentators.

Robinson in his Lexicon says, "In the sense of *propter*, *en* does not occur with a dative of person." He gives abundant instances of its being used "of the ground, motive, exciting cause, in, at, or by,

i. e. because of, on account of, propter ;" among the rest, one which is applied to persons, 2 Corinthians 6 : 12, "Ye are not straitened in us," and we do not see why he should restrict it in other places to things. Winer, to whom Robinson refers, says, "*En* is never connected with proper names in the sense of propter." But in one of the passages which he quotes, *en* is evidently used in the sense of propter, in connection with a personal pronoun ; such as Galatians 1 : 24, "They glorified God *in* me ;" which Bloomfield says means "on my account," and Hewlett, "on my account, or because of me." We think also that Winer has omitted to quote several passages where *en* is used in connection with a person, in the sense of propter ; viz. Ephesians 4 : 32, already commented on ; and Ephesians 4 : 1, "I the prisoner *of* the Lord ;" where the authors of the English version have not dared to put "*in* the Lord." Bloomfield says, that "*en* here is put for *dia*, in the Lord's cause." Macknight, "for the Lord." Clarke, "for the Lord's sake." Boothroyd, "on account of the Lord." Grotius "propter." Barnes, "in the cause of the Lord." We think, therefore, we have critical authority for disputing the correctness of both Robinson and Winer, that "*En* does not occur in the sense of propter, with a dative of person."

But let us consult other lexicographers : Stockius says, that one of the significations of *en* is ob, *propter* : quoting Ephesians 1 : 4, and Revelation 14 : 13, "Blessed are the dead which die in the Lord ;" which he would read, "on account of the Lord." Bretschneider gives *propter*, as one of the significations of *en* ; quoting 2 Corinthians 6 : 12, Revelation 14 : 13, "to die in the Lord," which he renders, "propter doctrinæ Christianæ confessionem mortem pati." Schleusner has the same view of *en*. Most of these lexicographers refer to the Hebrew \beth *Beth*, used in Genesis 18 : 28, 2 Kings 14 : 6, and Jonah 1 : 14, in the sense of *on account of*, *for the sake of*. Parkhurst gives the sense of *en* as meaning *on account of*, quoting Matthew 11 : 6, offended in me, and Ephesians 4 : 1.

We will now turn to the different commentators on this passage. Bloomfield says, "*En Christo* is put for *dia Christou*," by or through Christ. Doddridge says, *in Christ* means, "in him and for his sake." Macknight has translated *en Christo*, "through Christ," which he has paraphrased to mean "through his mediation :" referring to § 167, of his Preliminary Essay, where he says, *en*, means "for, *on account of*, through." Titinus, Vatablus, Estius, and Menochius, have rendered it, "per et *propter* Christum, ejusque merita :" Calovius explains *en Christo* by "per Christum, ut Christus sit causa meritoria nostræ benedictionis." Crocius says, "In Christo, id est per et *propter* Christum, seu per ejus satisfactionem et meritum consequimur quicquid consequimur." Grotius has it, "per Christum tanquam causam secundariam." Barnes tells us, the sense of *in Christ* is, "through Christ, or by means of him." Thus we conceive that the authorities are not entirely against us, in rendering *en*, "on account of," in this passage.

Let us see now how other Chinese translators have rendered it. The Harmony of the Gospels and Epistles executed by the Romanists has it "on account of Christ;" Morrison, the same; Marshman, "by or through Christ;" Batavian version, "because of Christ;" new editions of the same printed by the American Missionaries at Singapore and Canton, the same; Gutzlaff's latest, "by or through Christ." Thus no Chinese translator, from the early Romanists down to the present day, has ventured to use the "preposition answering to *in*" in this connection.

Thus the critical commentators, and all the Chinese translators, have given to *en* the sense of by or through, and on account of. The one denoting the agent, means, instrument, or cause; the other, the reason, behalf, or sake, for which a thing is done. Under the circumstances, it does not appear to make much difference, whether God gives us blessings by and through Christ, or whether he bestows the same blessings on account of Christ; hence the fluctuating between the two which is so observable in the writers and translators above referred to.

Dr. B. however, wishes it to be so rendered that another meaning can be got out of it: saying, "the phrase stands connected with important Christian doctrines." Perhaps he wishes to have the idea conveyed of God's blessing us with all spiritual blessings in Christ, *as our head*. If so, why did he not suggest a Chinese term by which that idea might be conveyed. The addition of the words "as our head," would have been a transgression of his own canon "nothing added." We ask him, therefore, which of the Chinese "prepositions answering to *in*" he would propose, with the view of conveying the idea of *in* one *as our head*. Let him take whichever he pleases, we are very certain he will never get any Chinese reader, of his own accord, so to understand the phrase. The reason is, because the doctrine of our being in Christ *as our head* has been brought to this verse, and not fetched out of it, through the medium of any translation whatever.

We have to remark, further, that if a "preposition answering to our *in*" had been employed *in this verse*, it would have yielded no sense to the Chinese. We are aware that such a preposition has been employed *elsewhere*, with reference to the *essential* union of the Father with the Son, and to the *mystical* union of Christ with believers, *when spoken of in connection therewith*; also with reference to the union existing between Christ and his people, when spoken of *figuratively*, as branches in the vine. But in the passage before us, the reference is to neither of these. We conceive it to be to Christ, as the reason on account of whom, or the means through whom, blessings flow from God the Father to us, and have so translated it. Dr. B. thinks the reference is to our being in Christ as our head. But in every instance in which that connection is spoken of in Scripture, the preposition *in* is not employed. Indeed it would sound very awkward to speak of the body being *in* the head, in any language. It can only be proper when speaking of our being in Christ *federally*,

and this is an idea which could not be brought out of any Chinese preposition answering to *in*. The employment of such a preposition with the view of getting that meaning out of it, would only involve the sentence in obscurity. In Greek, Latin, and the cognate European languages, a "preposition answering to our *in*" might have yielded a sense equivalent, as it has been generally understood, to *by* and *through*, or *on account of*; but in Chinese the employment of such a preposition would not have served that purpose; and as it would not have served the purpose of expressing the idea of our being in Christ federally, it would have served no purpose at all, and have been in fact unintelligible.

In this verse, as Dr. B.'s teachers seem to have understood "our" in the sense of "my," in order to prevent any possible misapprehension, we will add the sign of the plural.

We now come to the fourth verse, "chosen us in him," which we have rendered "on account of Jesus." Dr. B. says, that the objection he has to this is "much the most important that he has to urge against any rendering in this chapter, inasmuch as the translators assign a cause for God's eternal election, which is neither in accordance with the words of the Apostle they are translating, nor with the teaching of the Scriptures in other parts." The view he takes of the passage, according to Burkitt and Simeon, is that God has chosen us in Christ, who is the federal head of his people, as Adam was the head of the whole human race: and he adds, that "the weight of authority against rendering *en* in this passage *on account of*, is so great, as ought to have prevented the translators putting their own private opinion into the text, and to have constrained them to an *ad verbum* translation."

Here then is a difference of opinion; we have translated "chosen *in him*," "chosen *on account of him*," and Dr. B. thinks that we should have rendered it chosen *in him*, because it meant *in him* as our federal head; adding that the weight of authority is great against us. The question is, which is right? Let us look first at the authorities in favour of either. Dr. B. has quoted Burkitt and Simeon, and alluded to several others, none of whom, as we have seen, are celebrated as critics of the New Testament.

But whom have we on the other side?

Bloomfield says, "that God hath selected us, or has shown us marks of peculiar favour by and through him, i. e. Christ." In his "Digest" he says, "The *en* answers to the Hebrew \beth *Beth*, and signifies *by*, *through*, or (as some render) *because of*." Macknight has translated "*through him*," as in the third verse. Grotius has "*per ipsum*." Barnes says, "The choice was not without reference to any means of saving them; it was not a mere purpose to bring a certain number to heaven; it was *with reference to the mediation of the Redeemer* and his work. It was a purpose that they should be saved *by him*, and share the benefits of the atonement." Zanchius explains, "*Deus elegit nos in Christo*," by saying, "*nos propter Christum electos*

esse." Crocius says, "Sunt qui dicunt elegisse in Christo, id est, ut per Christum, tanquam mediatorem, servarent. *Mihi magis placet, notari causam PROPTER QUAM nos Deus elegerit, ut sensus sit, elegit nos in Christo, id est, per et propter Christum, ut habet Confessio Helvetica et Hyperius.*" Thus we conceive that the authority against our rendering it *on account of*, is not *so great*, as to have constrained us to an *ad verbum* translation.

Let us now see how it has been rendered by previous Chinese translators. The old Romanist version has translated "in him," by *on account of him*; Morrison, the same; Marshman, the same; Batavian version, *out of regard to Christ*: new editions of said version published at Singapore and Canton, the same; Gutzlaff's last, *in Christ*. Thus Gutzlaff is the only Chinese translator who has ventured to render it as Dr. B. would have it. It is known to us that Dr. Gutzlaff, in the later period of his life, changed his views completely with regard to the free and close methods of translation, and adopted the very opposite opinions to those held in 1835, when he coöperated in the production of the Batavian version. His only enquiry at that time was, how will the Chinese understand any given word or phrase? His aim since has been, to give corresponding words or phrases, closely rendered, for the most unusual of the Hebrew idioms, perfectly regardless whether the Chinese understood it or not. Hence his version of the Old Testament exhibits a mere slavish attachment to the letter. Not a single Chinese understands it. This change of view may account for his having altered the phrase in question (though he has not altered the 3rd, 6th, 7th and 11th verses) in his last edition. It is attended, however, with one good effect, that of enabling us to test the meaning of the phrase, in its connection. Having placed it, with this view, before our teachers, we find that none of them understand it.

But as we have the phrase rendered by Gutzlaff, in one instance, as literally as Dr. Boone himself could wish it, let him now try to get his view out of it. He wishes the Chinese to understand that God chose us in Christ, as our head. Let him take Gutzlaff's rendering of it, and place it before any Chinese he pleases, learned or rude, and see if he can get one of them so to understand it; or let him, in defiance of his own canon, insert the words "as our head," or "as our federal head," and see if he can get them to make out his meaning then. We predict his utter failure. The reason is, that the "preposition answering to *in*" in Chinese, would not convey that sense: a word something like *with reference to*, or *having respect to* Christ as our federal head, would alone get out that meaning: but such a word would be equivalent to the word chosen by all the other Chinese translators, which Dr. B. condemns.

After all, what is this peculiar idea which Dr. B. wishes to bring out, and on which so much depends? God chose us *in Christ*. Was it before we were in him, as our head, or after? Was it with reference to our being in Christ as our federal head, or wholly independent of

it? If he says before, and wholly independent of our being in Christ as our federal head, then he did not choose us *in* Christ as our federal head. If he says, after and with reference thereto, then the translation we have given of it, in conformity with the view of the majority of critics, is correct.

But Dr. B. says, it assigns a cause for God's eternal election, which is not in accordance with Scripture: viz. that God chose us on account of Christ. What is the word to which he so much objects? On account of, out of regard to, or for the sake of Christ; that by virtue of which anything is done? Does Dr. B. mean to say that God had no regard to Christ when he chose us? if so, how is it said that he chose us *in* Christ? and if this be explained to mean, in Christ as our federal head, how could he so choose us without having regard to Christ? and if regard was had to Christ, when God chose us in him, then it is not wrong to say that God chose us on account of Christ. Dr. B. quotes Burkitt as saying, "God did not choose us for the sake and obedience of Christ foreseen," how then did he choose us *in him*? The Chinese word which we have employed is indicative of relation; God's choosing us on account of Christ, may mean, either on account of our federal union with Christ, or on account of something which Christ had engaged to do for us. It is as indefinite as the Greek preposition, indicating generally our relationship to Christ, but not the precise nature of that relationship, and therefore adapted for the use to which we have applied it.

Dr. B. further alludes to our having translated "in the beloved" ver. 6, "*by* his beloved Son." The Chinese word employed is used in the sense of *proper*, as well as in that of *per*, and in this respect is similar to the term used in the 3rd and 4th verses, all intimating *with reference to, on account of*. Macknight, who translated *en* by *through*, in the 3d and 4th verses, renders the same word here by "*on account of* the beloved." Bloomfield, "*by* or *through* the beloved one." Rosenmüller, "*by means of*, and *because of*." We may observe here, that the Romanist version, Morrison, the Batavian version, and Gutzlaff have all rendered "*on account of* his beloved Son." The "in whom" of the 7th, and "in whom" (put by Bloomfield into the 11th verse), we have translated "*on account of* Christ," on the same principle. In these renderings, we can point to the Romanist version, Morrison and Marshman,* as having done the same. The Batavian version has *because of*, in the 7th, and *depending on*, in the 11th. Thus all the Chinese translators, in every instance in which *en* occurs with a person, in the above verses, have rendered *on account of*,

* Let it be observed here, once for all, that the authors of these three versions have always been reckoned among the most extreme literalists: no one has ever found fault with them for their departures from the sacred text. Yet even these men thought it necessary to render the preposition *en* by *on account of*, in almost every instance in which *ne* have been found fault with for doing the same.

because of, by or through : except Gutzlaff *once*, in the 4th verse, which we have seen is to the Chinese unintelligible.

While upon the subject of the Greek preposition *en*, Dr. B. complains of our having rendered it, in Ephesians 2: 10, "we are those whom Shang-ti made : Shang-ti predestinated us to follow the good ; *because of* Jesus Christ he made us, and causes us to do good ;" adding "we have here a reason assigned for man's creation, I never saw assigned any where else." This is another instance of Dr. B.'s unfairness ; he knows (or ought to know) that "the best ancient and modern commentators are agreed, that by the *workmanship* and *created* here must be understood, not our natural and original creation as *men*, but our figurative and spiritual creation as *Christians*." (Bloomfield.) This creation we have said is "*because of* Jesus Christ ;" the Romanist version and Morrison have done the same. Macknight renders it "*through* Christ Jesus," (referring to his Preliminary Essay § 167, in which *en* is said to mean *for, on account of, through*). It is the creation of believers, or the new creation that is here spoken of ; if we had inserted the word "new," Dr. Boone would have complained of our transgressing his canon "nothing add ;" now that we have simply used the word *create*, he affects to understand it of man's creation in general, in order to direct against us a severe sarcasm ! His shaft will, however, fall harmless to the ground.

In our rendering of Ephesians 2 : 13, a new term occurs for rendering "*en* with a person," which has not been commented on before. "But now *in* Jesus Christ, ye who sometimes were far off, are brought nigh, &c." Dr. B. says, we have rendered *in* by "imitating (or reverencing) Christ." As this mode of rendering the phrase will have frequently to be referred to, we might as well discuss it here. Bloomfield says, *in Christ* means "by Christ and his religion ; or we *may*, with Koppe, supply '*being*,' q. d. *having been* united to Christ, i. e. become Christians." We adopted this view, which is similar to the one given by Macknight, "in the Christian church." We had met with the phrase in this sense before, Romans 16 : 7, "who were *in Christ* before me." This could not mean being in Christ as our federal head, or interested in God's electing love : for in this respect one Christian cannot be said to precede another : but, it must mean something external as well as internal, something capable of being discerned by others, viz. a Christian profession, accompanied by what is, in the judgment of charity, deemed true union with Christ. The sense being thus, as we conceived, ascertained, the next question was, how shall we express that sense ? Any Chinese word "answering to the preposition *en*" we thought would not convey the sense of the

Apostle. We therefore decided on using the word 宗 *tsung*. Morrison gives as one of the meanings of this term, "that which is generally honoured and sacrificed to ; the point to which men and things turn, as water to the ocean, and all men to court." He quotes a phrase in illustration of this idea : "all rivers regard the sea as their supreme head." He then says, "it occurs as a verb, in reference to

the person who is regarded as a supreme head, or most honourable of a community ;" adding another quotation, "Confucius, a plain citizen, has had his doctrines handed down for more than ten generations, and students of moral science honour him as their supreme head." We have found it was also used in the sense of professing a certain religion, or adopting the views of a given master in science. We have therefore used it wherever the profession of Christ's religion was the sense intended, i. e. in Acts 11 : 26. We thought that was the meaning of the word *en*, in Ephesians 2 : 13, and we used it there.

Dr. B. objects to our translation of Ephesians 3 : 11, where *en Christo* is rendered *on account of Christ*. Barnes says, this means "with reference to him ; or which were to be executed through him." So Bloomfield. The Romanist version and Morrison have "on account of ;" the Batavian version "out of regard to," and Gutzlaff "by."

In Roman 8 : 1, Dr. B. has discovered that we have adopted another mode of translating *en Christo*, by "being in him *in heart*:" and complains of our adding the word *heart*. On referring to Stuart, we find that the phrase means, "those who are truly and spiritually united to Christ, compare 2 Corinthians 5 : 17. Erasmus, rightly, 'Qui in Christo insiti sunt.' The ground of the idiom is the *spiritual union* which exists between the Head of the Church and its members." Hodge says, "*To be in Christ Jesus* signifies to be intimately united to him, by having his Spirit dwelling in us." We conceived that the word "*in*" alone would not convey this idea, and therefore added "*the heart*," to indicate that it was mentally, spiritually. Dr. B. says, "we are not in Christ, by the exercise of our affections, by love, but by faith." The Chinese word employed means *mind* as well as heart, and is applicable as much to the exercise of faith as love. See Romans 10 : 10.

Dr. B. then passes on to the consideration of 1 Corinthians 15 : 20, 22, for the purpose of attacking a new mode of translating *en Christo* which he has found there. By the way, however, he thinks it worth his while to criticize our translation of *aparché*, rendered in the authorized version "the first-fruits," but in our translation "the first." Robinson, in his Lexicon, says, "the term is used speaking of persons, as the first in time, first in anything, i. e. the first of whom any particular thing may be predicated; a firstling ;" adding, "Christ is called *the first who has risen from the dead*." Bloomfield says, "Jesus Christ was *the first* (to rise) of those who have died and risen again *to die no more*." There may be, he says, an allusion to the first-fruits of the corn. We did not think it necessary to express every possible allusion, when, in attempting to do this, we might obscure the sense. The idea of first-fruits can only be expressed in Chinese by a periphrasis, and to employ a periphrasis here, where the allusion is only a matter of supposition, would be throwing unnecessary obstacles in the way of the reader. Dr. B. then finds fault with our translating "them that slept" by "the dead," and asks "of whom

was Christ the first-fruits, of all deceased men, or of all the righteous ?” We refer him for answer to the words of Bloomfield quoted above. There is not in the passage any particular reference to the righteous or the wicked, and Dr. B. would find some difficulty in proving, that the word slept is used in the New Testament of the death of the righteous only. See Corinthians 7 : 39, and 11 : 30. Robinson says, “it is spoken of the sleep of death, for *to die, to be dead.*” Dr. B. adds, “the translators may have given *the sense* of Paul, but as this is *disputed*, how can it be known that they have done so ?” intimating that, when there is a *dispute* about *the sense* of a passage of Scripture, translators are not to choose, among the various senses given, the one which appears to them most suitable. We utterly dissent from this sentiment; it is a rule by which no translator can be bound; and, were it adhered to, would produce a mass of indefinite phrases which would, as Campbell says, “lead the unlearned reader into an opinion that the original, which is susceptible of them, must be totally indefinite, equivocal, and obscure.” We have met with passages in which several senses, all more or less sustained by good argument, have been suggested, where the authors of the common English version have “settled the question” by taking one of them. See Mark 7 : 3. Dr. Boone continues, that we ought to have given the Apostle’s own words, “the first-fruits of them that slept,” and if the reader could not understand it, he could, under instruction, look up the equivalents in the Old Testament. This goes upon the principle of translating figurative expressions exactly, whether they be, or be not, intelligible. To this we object, and urge in our defence that no translator has adhered to it. Not to mention numberless other instances, one occurs to us in 1 Timothy 5 : 4, where children are called upon to *render a recompense* to their parents, which is rendered in the authorized version “requite their parents.” Why were not the Apostle’s own words given, which could in this instance have been easily understood, without reference to the Old Testament? A good rule in this respect has been laid down by Houbigant, not to depart from the ancient modes of expression, unless for one of the three following causes : “*primo, si Hebraismi veteres, cum retinentur, fiunt Latino in sermone, vel obscuri, vel ambigui ; secundo, si eorum significantia minuitur, nisi circuitione quædam uteris ; tertio, si vergant ad aliam, quam Hebraica verba, sententiam.*” We conceived that the phrase now commented on, if rendered literally, would have been obscure and ambiguous, and therefore gave what we considered the sense of the Apostle.

Remarking on the 21st verse, Dr. B. objects to our translating *dia* by *on account of*, quoting Robinson, who says, that “*dia*, with the genitive, indicates the person by or through whose agency an effect is produced.” He has omitted to mention, however, that Robinson in the same paragraph has stated, that *dia* means also *through the fault of*, quoting this verse; by which he would have it understood that death came through the fault of Adam, i. e. through what he did.

Of course, the latter part of the verse must be understood in a similar manner, as the two members are antithetical; and thus the sense would be, the resurrection of the dead was the consequence of the desert of Christ, or through what he did. If the latter clause is to be understood of the person through whose agency an effect is produced, so must the former. But who will say, that death is an effect produced by the agency of Adam? Adam transgressed, and in consequence of his fall, death is come into the world. It may be that we are raised again by the agency of Christ, but if that truth were exhibited in the translation of this verse, the antithesis would not be preserved, which we conceive the Apostle had in mind. In translating Romans 5: 12, 17, we have used 以 *for dia*, instead of 因 *yin*, as in the verse under consideration; but on showing the two modes of rendering the Greek preposition to the Chinese teachers, they declared that both meant the same thing: in the Imperial Dictionary, the one is explained by the other.

The 22nd verse, Dr. B. says, presents a case of the most remarkable liberty he ever knew to be taken by a translator; "as in Adam all die, even so in Christ shall all be made alive:" which we have rendered "those who pertain to Adam die, those who pertain to Christ rise from the dead." The first thing he has to complain of is the omission of the word "as" and "so." If he had been better acquainted with Chinese style, he would have seen that these words are sufficiently exhibited by the form of the sentence. It is to be observed, also, that if the words *as* and *so* had been inserted, the Chinese reader would have applied them to the effect produced, and not to the manner in which they were produced, and would thus have discovered a contradiction. They would have said, the cases are different; in Adam all men *die*, in Christ they are all *made alive*. How can you say, *as* the one, *so* the other? If you were to tell them, *as* through Adam all men die, *so* through Christ all are made alive, they would understand it; but then they would ask, is it so? are all men made alive through Christ? We considered that the view taken of the text by Bloomfield was the just one. "As in consequence of their relation to Adam all men are born mortal, and at length die; even so, in and by Christ, shall all be made alive. In other words, *our connection with Adam brought us death, our connection with Christ, life.*" Dr. B. quarrels with our rendering "all in Adam," by "all that pertain to Adam." Here we may remark again, that the two members of the sentence are antithetical, those *in Adam*, and those *in Christ*. If it be urged that we were all *in* the loins of our first father when he fell, and therefore the word *in* in the first member may be rendered as we have translated Hebrews 7: 10, we may answer, that this could not be affirmed of believers with regard to Christ. To preserve the antithesis, some word must be chosen that will carry us through both members of the sentence; no word, we conceive, would do this so well as the one we have chosen. We know that some persons make the "all shall be made alive," to refer to all men; we conceive, how-

ever, that the clause *en Christo* settles this question, as all mankind never can be said to be in Christ. Dr. B. says, "in deciding this question, how important is the phrase *in Christ*!" We admit that it is important, but what does it mean? Dr. B. attaches to it in other places, the meaning of "in Christ, as our federal head;" to be thus in Christ denotes, undoubtedly, the being a Christian, and this is the meaning we have given to it. So also have others. Boothroyd says, "It is only of *all believers* that the Apostle is speaking here, as they are said to be Christ's at his appearing." Doddridge, "we Christians have a joyful persuasion for ourselves and for our brethren, that in Christ we all shall also be made alive." Billroth thinks it can apply only to believers, as the others cannot be considered *en Christo*; and Olshausen, who takes the opposite view, is unable satisfactorily to dispose of the phrase *en Christo*. Grotius says, "In Christo, id est per Christum, omnes, nempe qui participes sunt naturæ Christi;" adding "*verbum zōopoiein in sensu beatæ resurrectionis habuimus.*" Dr. John Brown, in his late work on "the Resurrection of Life," says, "The sentiment of this verse is, all who die, die as connected with Adam; all who attain to the resurrection of the dead, attain to it as connected with Christ." John Alexander says, "'All in Christ,' and 'all in Adam,' seem to denote two classes; the one including the whole posterity of Adam, who are naturally subject to death and corruption; the other, all good men, who are the heirs of the resurrection and the world to come." Dr. B. however deems it a disputed point, and thinks that translators ought not to be allowed to settle it for themselves. But how have the authors of the English version acted? They have "settled the question," by saying that "*all shall* be made alive."

Dr. B. in concluding his remarks on this passage, says, "Let any one consider what would be the effect on his mind, if after being accustomed to such a translation as this (the Chinese), in his mother tongue, he should study Greek, and read the passage in Saint Paul's own words." We might surely retort the question, as to the English translation of this text, believing that the Chinese version of it is more conformable to Paul's words, than is the English "authorized version." Then follows a string of questions, which we conceive are put by Dr. B. merely with the view of exciting suspicions, unsustained by argument, against our version. "Would Christians in England and America allow any men in those countries, however learned, thus to substitute their own words and ideas in the place of the Apostle's, in the Bibles read in their churches, and at their firesides? Could the Bible Societies circulate among those speaking English a version made on such principles, by any Committee of uninspired men, no matter how learned or pious they might be?" Here it is assumed, that "in the Bibles read in our churches, and at our firesides," i. e. in the authorized version, the words and ideas of the Apostle *are* given. As thousands of passages are *disputed*, "how can it be known" that this is always done? Does the fact

of the authorized version being "appointed to be read in churches" ensure its correctness? It is intimated that the Delegates consist of a Committee of "uninspired men." Granted. Were the translators appointed by King James one whit more inspired? Does the fact of the Bible Societies' circulating their version, among those speaking English, prove that King James's men were inspired? Are the Bible Societies never to circulate a version made by uninspired men? But it is to "a version made on such principles" that Dr. B. objects. What principles? "Substituting their own words and ideas in the place of the Apostle's." We deny that these are our principles, and here lies the sting of Dr B.'s question. We conceive that we have given the *ideas*, that is the sense of the Apostle, as we engaged to do. Dr. B. has not shown that we have not done so: and yet he insinuates that we have "substituted our own words and ideas in the place of the Apostle's," and he has thrown out this insinuation with the view of inducing the Bible Societies not to circulate our version.

Dr. B. questions whether we have rendered some of the passages above commented on, as near as the idiom of the Chinese language will permit; because "a phrase for 'first-fruits,' can be formed in every language," and "there must be a verb *to sleep* in every language," &c. The sentence "first-fruits of them that slept" is a Hebraism, which does not exist in Chinese, and which, if literally rendered, would not be understood. As long as you adhere to the *Hebrew idiom*, you do not come near to the *Chinese idiom* at all. You can come near to the *idea* by clothing it in Chinese phraseology, but for this purpose the *idiom* must be changed. Terrot justly says, "a translation absolutely literal must, in many instances, give a sense foreign to the original. Idioms of this kind must be rendered by corresponding idioms."

Dr. B. closes his remarks on this passage by saying, that "if the translators have made the closest rendering of Saint Paul, that the idiom of the Chinese language will allow, then dogmatic theology is an impossibility in idiomatic Chinese." This we deny; but, in Chinese, as in every other language, if we wish to teach theology as a science, our main stay must be the originals. No school of Divinity is content with translations. If the Chinese are ever so far advanced as to have Christian colleges and professors among themselves, they must refer, as we do, to the originals.

In order to show, that we could have rendered *en* with a person, by a preposition answering to *in*, he refers to our translation of John 10: 38, "the Father in me and I in him." See also John 14: 10, 11, "where the mutual union of God and Christ is spoken of." Bloomfield says, that "these words denote union of the closest kind, and conjunction of one and the same Divine energy. The Father was in the Son, and the Son in the Father, inasmuch as the Son hath the same, and can do the same as the Father." He further says, they denote, "the essential union and mutual indwelling of the Father and the Son, and of the Godhead in the human nature." This con-

substantial or essential union, this conjunction of one and the same Divine energy, must be looked upon as one of the mysteries of the Christian faith, and therefore be translated *ad verbum*. So also in John 14 : 20, and 17 : 21, where the mystical union between Christ and believers is spoken of in connection with the union which subsists between the Father and the Son, the one phrase should be translated like the other. In John 15 : 4, 5, 6, 7, Christians are said to be in Christ *figuratively*, as the branches in the vine : here the allusion renders the expression distinct, and a preposition answering to *in* could be employed. In John 6 : 56, a similitude, though of a different kind, is used, and the context renders the expression intelligible. John 1 : 4, does not belong to the same category ; life in Christ, and Christians in Christ, are very different ideas.

With our literal rendering of *en* in the above passages, Dr. Boone contrasts our rendering of the same word in the Epistles, and first refers to 2 Corinthians 5 : 17, " If any man be in Christ he is a new creature," which Dr. B. says, is rendered " those who reverence (or imitate) Christ, these are new-made men." We have already given our definition of the word, which Dr. B. renders " reverence (or imitate.)" It includes the feeling of reverence and supreme regard. It is manifested outwardly in entire consecration to the service of the person honoured, but is supposed to include in it the sincere feeling of respect, from which the outward marks of regard must spring. The question is, what did the Apostle mean by " any one being in Christ ?" Bloomfield would understand by it not merely being grafted into the body of Christ by baptism, but being really " united to him, in faith, love, and obedience." Macknight says it means being " united to Christ by faith." Matthew Henry says, " a Christian indeed." Clarke says, " a genuine Christian." Grotius has it, " qui Christum profitetur est velut homo novus." How can this be better expressed in Chinese than by the term which we have employed ? Barnes thinks that the word " therefore," verse 17, " implies that the reason, why Paul infers that any one is a new creature who is in Christ, is that which is stated in the previous verse ; to wit, the *change of views in regard to the Redeemer*, to which he there refers, and which was so great as to constitute a change like a new creation." " The affirmation," he adds, " is universal ; ' if any man be in Christ,' that is, all who become true Christians." In all this he agrees with our version which reads, " he who has a supreme regard to Christ is a new creature." The word to which Dr. B. has the strongest objection is 宗 *taung*, which we have translated " to have a supreme regard for," and which he thinks may be rendered " to reverence, or imitate ;" and, if taken in the latter sense he says, " it makes St. Paul teach undisguised Socinian doctrine." We shall first examine what authority he has for translating it *imitate*, and then enquire how the employment of it here can be said to make Saint Paul teach Socinian doctrine. With regard to the first point, we have looked through Kang-

he's Imperial Dictionary, and the ancient compilation called the Shwō-wăn, but find no hint of such a meaning. None of the Chinese and English Dictionaries give that view of the word. But Dr. B. thinks he has found it in the large thesaurus, called the Pei-wăn-yun-foo, the meanings given in which Dr. B. quotes as follows: “尊

tsun, honourable or to honour; 法 fǎ, to imitate, as in the phrase 效法 heaou fǎ, an ancestor; and 主 choo, a lord.” He ought to have added, “to regard as a Lord.” But the chief point of enquiry is regarding this word fǎ, which Dr. B. translates “to imitate as in the phrase heaou fǎ.” Here it is to be observed that the phrase he has quoted, as if it were adduced by the compilers of the thesaurus, to illustrate the word *tsung* in the sense of imitate, is not quoted in the part referred to, but is supplied by Dr. B. Further we may remark that it does not suit his purpose, for the word fǎ, in the phrase adduced by him as an example, is used as a substantive, not a verb.

Morrison gives the meaning of it under 效 heaou, “to imitate ancient examples,” where the word *heaou*, means to imitate, and the word fǎ, “ancient examples.” Again, in the phrases quoted by the thesaurus, as illustrative of the uses of the word *tsung*, this word is always the last in the phrase, and therefore is to be understood almost always as a noun, and not as a verb; in such cases it cannot mean to imitate. There are a few instances in which it is employed as a verb, but these are of a nature similar to those already quoted on page 40 from Morrison, in the sense of viewing with supreme regard. We have examined the other part of the thesaurus where *heaou fǎ* occurs, to see if *tsung fǎ* is used in the sense of imitating an example, but though several hundred phrases are adduced, the phrase, *tsung fǎ* is not met with. We admit that fǎ, which means a law, is used as a verb, in the sense of making something a rule or law to one's-self. But that idea is not conveyed by our English word *imitate*. There is all the difference between the two ideas, that exists between the words *law* and *example*. The former is a rule of action prescribed for the government of moral agents, to which they are bound to yield obedience, in default of which they are exposed to punishment. The latter is a copy or model which is proposed, or is proper to be imitated. If the word *tsung* is to be understood in the sense indicated by fǎ, it would convey the idea of “follow” rather than imitate, as in the phrase, “Be ye followers of God as dear children,” Ephesians 5: 1; and “Be ye followers of me, as I am of Christ.” 1 Cor. 11: 1. Thus *tsung Kē-tūh*, would be a follower of Christ. Where is the Socinianism in saying, that a follower of Christ is a new creature? Does Dr. B. take the word “follow” only in the sense of *copying* that which is *external*, in regard to the conduct of others. We have not so understood the phrase as used by Paul. Let any one set himself to “follow” God and Christ, and see whether a mere copying of externals will fulfil the requirements suggested by the phrase. Does it not include all the

excellencies of the most perfect moral character, and those in the highest possible degree ? But we deny that even this, "the making of anything a rule or law to one's-self," is the chief meaning conveyed by the word *tsung*. Its prime meaning is to venerate in the highest degree, to regard as the head or master, to submit to with all the powers of the mind and heart. When used with reference to a religion, or the founder of a religion, it means to yield the whole soul to the guidance and authority of the same. Employed as we have used it, in connection with Christ, it signifies the regarding him as the object honoured in the characteristic institutions of Christianity, the yielding to him all religious obedience, and the adoration of him as one with the Father, the head over all things to his church. Of course, it includes the imitation of his example, but its prime signification is *submission to his authority*. The Chinese explain it as the point to which all men and things turn, as water to the ocean, and all men to court. Dr. B. says, his teachers supposed that it was used in the sense of "reverencing virtues and imitating them:" but how is reverence for virtue displayed, in rivers hastening to the sea, or men to court ? He says, "I cannot think of any other; but I hesitate to give it as theirs, for it makes Saint Paul teach undisguised Socinian doctrine. 'The imitators of Christ are new creatures.' 'Ye imitate him to obtain completeness'." Here mark how our unfair antagonist drops the word *reverence*, and retains that of *imitate*, in order to insinuate that the word teaches Socinian doctrine. Socinians profess to look upon Christ as an example only: thinking that the imitating of Christ constitutes a true Christian. We have translated the being in Christ, or the being a true Christian, by a word which he renders imitating Christ, and thus, he says, we make Saint Paul teach undisguised Socinian doctrine. Ungrounded insinuation ! He knows that neither Kang-he nor Morrison give any sanction to the meaning which he has attached to *tsung*. He knows that the primary meaning given to *tsung* in the Thesaurus is "to honour." He knows that the phrase which he has quoted, as though contained in the Thesaurus in illustration of the sense of imitate, is not to be found there. He knows that he has not produced a single phrase from the Thesaurus in which *tsung* is used in the sense of imitate: and yet he has dropped the primary idea of the word, and taken the half only of the one given by his teachers, as though it were the whole,—merely to give a colour to the statement, that the employment of such a term makes Saint Paul teach undisguised Socinian doctrine ! He talks of "hesitating to give it as ours," while he has left it standing without qualification, at the end of his note. In the first instance in which he renders our word *tsung*, page 40, in translating 2 Cor. 5: 17, he calls it "reverence (or imitate)." In the note attached to the same, he calls it "reverence and imitate." A little further on it is imitate alone; and on the 45th page, where he sums up our various modes of translating the preposition *in*, he has "4thly, *imitators* (or reverencers) of Christ;" and "6thly, *imitate* him to obtain completeness." He is

obliged to own that the first meaning of the word is *reverence*; he thinks, however, that it might be rendered *imitate*: then he gradually brings *imitate* forward as the *most prominent meaning*, and finally settles it as the *sole meaning*; and that after having said, "I hesitate to give it as theirs." "Imitators of Christ," is *not* the meaning of the word as it is employed by us. Its more significant correlate would be what the early Christians used to exclaim, "none but Christ! none but Christ!" and if this does not express what a real Christian is, we know not what does.

Dr. B. says, that we have translated 2 Corinthians 5: 19, "God was in Christ reconciling the world to himself," "God commissioned Christ;" the impropriety of which is too apparent, he says, to need comment. Bloomfield in his Digest says, "It was God himself who, by Christ, reconciled the whole world to himself." In his commentary he says, "*En Christo* may be taken either with the *preceding*, (and thus the meaning will be, that God reconciled the world to himself by Christ); or with the *following*, by which the sense will be, that God was *in*, i. e. united to Christ, reconciling, &c. The latter mode is the more simple and natural. According to either view, the doctrine of Christ's Divinity is strongly attested." Macknight translates, "God is *by* Christ, reconciling the world to himself." Boothroyd, "God *through* Christ reconciled the world to himself." Barnes says, "God was *by* Christ, *by the means of* him, *through his agency or mediation*." Wetstein says, "God *through Christ* hath reconciled the world to himself." Flatt, "*through Christ*." Calovius has it, "reconciliatur a Deo *per Christum* facta." The term employed in the Delegates' version means "to charge with, to commit to the care of, to engage or commission." The Romanist version has got *by* e, *by Christ*, which yields a similar sense to the term we have chosen.

We now come to the consideration of Colossians 1: 28, where we understand the word *perfect* to mean *perfectly instructed*. Bloomfield has it, "(as the best commentators explain) possessed of a perfect knowledge of Christ and the Gospel." Macknight says, "perfect (in knowledge and virtue) in Christ's church." Estius and Menochius say, "*Perfectum*, i. e. perfectè instructum; *in Christo*, i. e. in his quæ ad fidem et cognitionem Christi pertinent." We had used 練達 *leen tä*, for perfect or perfectly instructed, in 1 Corinthians 2: 6, and we thought the same expression suitable here. "In Christ Jesus," Doddridge refers to the time, "when he shall appear to make up his final account:" and Bloomfield says "present, as courtiers do any one to a sovereign." We thought the expression might refer to the Apostle's presenting the subjects of his ministry perfectly instructed before their final judge, and therefore connected the "in Christ" with "present." On reconsidering the subject, we are inclined to take the view which Macknight and Estius give of it, and to consider the "in Christ" as belonging to "perfect," or perfectly instructed; we shall therefore correct our version in this particular:

and read "that we may present every man before God, perfectly instructed in the knowledge of Christ."

We now come to the important passage Colossians 2 : 9, "In him dwelleth all the fulness of the Godhead bodily," which we have rendered "the full perfections of God are altogether inherent in Christ." Dr. B. complains of this translation, intimating that we should have employed a term significant of *nature*. Bloomfield says, the full sense is "for in Him all the complete perfection essential to the Godhead abides." We have translated "Godhead" by the same word which we used for God : it is difficult to speak of fulness abstractedly, in Chinese ; in Colossians 1 : 19, the *fulness* which it pleased the Father should dwell in Christ, we have rendered by "full perfection." We thought the same term applicable here, and employed it. (See Barnes on Col. 1 : 19, and 2 : 9.) Macknight says that "the word *pleroma* signifies not only *full* but *finished, perfect, complete* ;" most Christians believe that the fulness of the Godhead consists in the fulness of perfection and government which is essential to the Godhead. Dr. B. wishes that the word *nature* had been employed : it would be difficult, however, to speak of the fulness of nature. Robinson says, *Theotes* means "the Divine nature and perfections." Not being able to express both, we took the latter of the two, and left the former to be represented by the word God. Boothroyd intimates that "the fulness of the Godhead or Deity signifies the full and entire perfection thereof." The phrase "the fulness of the Godhead" has been rendered by the Romanists, "the whole substance" thereof. Morrison, the same. Marshman, "the whole perfection" thereof. The Batavian version, the same. Gutzlaff's last, "all the fulness of God ;" but the expression *fulness* is by him exhibited in a form which is unidiomatic and unintelligible. None of the Chinese translators have attempted to express the word *nature*. As Dr. B. is so urgent about it, he should have shown how it ought to have been rendered.

Regarding the word *bodily* there has been a variety of opinions. 1. Corporeally. 2. Truly. 3. Substantially. Bloomfield says, "the whole Divine nature is not only in part but fully, without absence of any part of it, *in Christ*." Dr. Pye Smith renders it, *in reality*. Storr says, "the whole Divine perfection is in Christ," "in whom alone is supreme Divine perfection." Michaelis has it, "for God wholly filleth him." Seiler says, "In whom the whole fulness of the Deity dwelleth." Jacobus Capellus says, *somatikos* means "Totaliter : corpus enim pro quovis toto ponitur, ut Rom. 6: 6." This is the view we have given of the phrase, represented by 衆, "altogether, entirely." Dr. B. says we have omitted it, and asks whether it be an oversight ? Is his not observing it in our translation an oversight ?

The Romanist version has rendered *bodily* by a phrase which means "all blended together in one mass." Morrison, the same. Marshman, the same. The Batavian version with Gutzlaff has got "substantially ;" but the phrase employed is unidiomatic, and in the connection unintelligible.

To our rendering of the 10th verse, Dr. B. takes strong exception. He has, however, not translated our version exactly, by saying "ye reverence (or imitate) him to obtain completeness." He should have said, "ye regard him with the highest veneration, and obtain completeness." The word rendered by Dr. B. *to*, does not mean in this connection *in order to*, but is what the Chinese would call an empty character. The meaning of the phrase is "the consequence is ye are complete and perfect." Examples of the employment of this character in such a way are given in Premare. In Matt. 16 : 24, we have employed the same word, where the sense could not be *in order to*.

Our attention having been called anew to this verse, we have consulted all the commentators on it, and find most of them give to *en Christo* the sense of *by* or *through*. Bloomfield says, "amply provided by him with whatever is necessary to salvation." Macknight renders it, "ye are made complete by him." Dr. Pye-Smith, "filled by him." We therefore think it would be better to render, "you by him obtain completefulness." The Romanist version has it, "you on account of him obtain fulness." So Morrison and Marshman. The Batavian version and Gutzlaff have both rendered it, "you depending on him obtain fulness."

In quoting 2 Tim. 1 : 1, Dr. B. has made a mistake in translating our version. He has said, "Paul, an Apostle of Jesus Christ, *to proclaim Christ Jesus' doctrine which promises life.*" He should have rendered it, "to proclaim the doctrine of life which Jesus Christ promised." He seems wholly unacquainted with the use and meaning of the Chinese relative here employed. One of the rules given in Remusat's *Elemens de la Grammaire Chinoise* is as follows : "146. The relative pronoun, which is the object of the verb of the incidental proposition, is rendered by 所 *so*, which is always placed *after the subject*, and *before the verb* of that proposition. In all these phrases, we must avoid taking for the antecedent of the relative, the *word which precedes*, and which is the subject of the verb that governs this same relative. E. g. 己所不欲勿施於人. What you do not yourself desire, do not do to others." This rule Dr. B. has infringed in the translation he has given of the above verse, which is constructed precisely on the same principles with the one quoted from the Chinese classics. The Chinese relative is in both cases placed after the subject, and before the verb of the proposition. The word which precedes is the subject of the verb, which verb governs this same relative, and the word which precedes is not its antecedent. Dr. B. has made the relative, the subject of the verb "promise," instead of treating it as governed by the verb ; while the real subject of the verb, "Jesus Christ," he has joined with "doctrine" to constitute the antecedent. (This blundering in regard to one of the plainest points of Chinese Grammar, we would not have noticed so particularly, had we not observed something similar to it in his translation of our version of Ephesians 1 : 13, given on page 29 of his

Vindication : where, instead of saying "received the sealing of the Holy Spirit which was promised," he has said, "and thereupon received which (or whom) promised Holy Shin's sealed declaration.") As to the passage before us, it appears to us on reconsideration, that the life is to be obtained through Christ, the promise of it was given by the Father, and Paul was made an Apostle to proclaim this promise. Bloomfield has it, "that I might publish the promise of salvation through Christ." He thinks the meaning of *kata* is *in order to*, for it indicates "the end and tendency of the Apostleship." The sense given by Macknight is, "an Apostle on account of (publishing) the promise of life which is by Christ Jesus." Grotius says, "Deus voluit esse Apostolum, ut annuntiarem omnibus promissum vitæ eternæ, quæ per Christum nobis contigit." We therefore think it would be better to translate it; "to proclaim the doctrine of life, promised by God, and obtained by Jesus Christ."

In 1 John 4 : 15, 16, Dr. B. has discovered that we have had another mode of translating *en* with a person : viz. "in heart communes, or has fellowship with." Robinson says, that the word *en* is "spoken of those with whom any one is in near connection, intimate union, oneness of heart, mind, and purpose :" quoting several of the passages alluded to by Dr. B. as instances of this word being used of such a union with God, and vice versâ. The phrase, *en auto einai*, in this sense, first occurs in 1 John 2 : 5, where Bloomfield says, "This and other phrases (such as the *koinonia*, in 1 John 2 : 5, 7), denoting communion with God, are meant to denote moral assimilation to God, which can only be attained by the profession and practice of the religion he enjoins." Dr. Pye Smith says, "we enjoy a mental and moral union with the Father of mercies, by the faith, devotedness, and obedience, which we exercise towards him : and this union is also, concurrently and equally, with our Gracious Redeemer, since it is only by a spiritual union with him, that we can enjoy the favour and love of the Father." Macknight calls it "fellowship with God and his Son Jesus Christ." Clarke says, "we have communion with him by the Holy Spirit." Grotius says, "*Esse in aliquo, aut manere* (in tota enim hac Epistola pro eodem sumuntur) est amoris vinculo ei jungi." We concluded, on meeting with the phrase in this Epistle, to express it by communion of heart, and we have found it yield a suitable sense. Bloomfield says, treating of the phrase in this passage, that it means, "really united with God in mutual love."

Dr. B. objects to our translation of the phrase "God is love : " our version of which he renders "There are none whom Shang-te does not love." The sentence, as we have given it, stands thus : "God (is) not not love." Two negations in Chinese make an affirmative, and render it the more emphatic, (see Morrison) ; as if it were said, "God is certainly love, or the very essence of love." Storr and Flatt say, "The substantive *agape* stands in the place of the superlative, Deus longe omnium amantissimus." Schleusner and Calovius say the same. The reason of the sentence being thrown into this form is,

the difficulty of representing it in any other. First, love is an abstract quality, and it is unusual to speak of a person being an abstract quality. Secondly, the substantive verb, according to Chinese idiom, is not such a manageable word as it is with us, owing to the circumstance that all the words used for the personal verb are used as appropriately for other things. The Chinese would prefer leaving out the substantive verb altogether, as Gutzlaff has done. But he has added the word *benevolence* to love. We thought, therefore, that the simplest and most expressive mode of rendering it would be by the double negative. Grotius has it, "Deus charitas est : i. e. plenus est dilectione. Tale illud, 'Tu quantus quantus *nil nisi* sapientia es ?'" So also Calovius. Macknight says, "God is love, without any mixture of malevolence." Clarke says, "an infinite fountain of benevolence and beneficence to every human being. *He hates nothing that he has made.* He cannot *hate*, because he is *love*. This seems to be the essence of the Divine nature : and all other attributes to be only modifications of this."

Dr. B then refers to our translation of 1 John 5 : 11, 12, which he says has affected him more than any other. He first objects to our translating the word *gave* by *will give*. Here we admit that the sign of the future had better have been omitted : though Macknight paraphrases the passage "God will give to us who believe eternal life." He then remarks on our translating "this life is in his Son," by "we must rely on his Son to obtain it." Bloomfield, in his notes on the New Testament, quotes Lücke, who says, "this eternal life is granted to us in his Son, i. e. *through belief* in him." Macknight and Boothroyd translate "*through* his Son." Rosenmüller has it, "and this salvation is attained *through* his Son." Clarke says, "it comes *by* and *through* him." Hewlett says, "in his Son : rather *by* his Son, or *through* the mediation of his Son." Grotius says, "*In pro per, et est pro contingit.* Hoc vult, Deum nobis per Jesum aperuisse viam veniendi ad vitam æternam, idque per eundem Jesum." So Menochius, "per fidem in Filium." Dr. B. asks, "Can any uninspired men be trusted to alter God's word in this way ?" All the translators and interpreters of John's Epistles are uninspired men. In order to translate properly, the sense of the inspired Apostle must be given in the words of the language into which men are translating. The sense of the Apostle's words could not be given to the Chinese by a literal rendering of the word *in*. We deny that we have altered the sense.

In the 12th verse, Dr. B. cries out against our rendering "have the Son" by "in heart have fellowship with the Son : " and asks, "Is there no verb *to have* in Chinese ? Should not St. John, in a professed translation of his own Epistles, be allowed to speak his own words ?" Bloomfield, in his Digest, quotes Rosenmüller, who takes the words "have the Son" in the sense of "esteeming the Son as the Son ;" referring to Matthew 14 : 5, which the authorized version has translated "they *counted him* as a prophet." Was there no verb *to have* in English, that our translators render *echei* by *count* ? Should

not Matthew, in a professed translation of his own Gospel, be allowed to speak his own words? Hardy, Vorst, Piscator, Gomarus, Menochius and Titinus, explain "amplēctitur per fidem affectuosam et obedientem." But Bloomfield prefers (with Benson) to take the *have* for *hold fast*, not unlike *the having in one's-self* in the 10th verse. Hewlett says, "This form of expression is equivalent to the union of faith, love, and obedience. It is to have a deep and lively impression of the Saviour's merits written on our heart, a constant reverence for his Divine word, and a sincere disposition to practise it." Macknight translates, "He who acknowledgeth the Son." According to Guyse, "*having the Son* intimates being vitally united to, and so having a special interest in, the Son of God: *not having the Son*, means through unbelief rejecting him." Robinson says, "*to have* God and Christ, means *to hold fast* to them, i. e. to acknowledge with love and devotedness." We conceive that the formulæ, "have fellowship with him," 1 John 1: 6, "dwelleth in God, and God in him;" 1 John 4: 16, and this expression "hath the Son;" 1 John 5: 12, all mean substantially the same thing, and have therefore translated them alike. Morrison and Marshman have translated literally, and, as there is no article in Chinese, (nor is the mode of distinguishing by a capital letter employed) it reads, "He that has a son, has life;" which would be understood of a man's having a son born to him, and not of his acknowledging the Son of God with love and obedience. In our authorized version the strict adherence to literalism has yielded an inadequate sense in Phil. 3: 9, "not *having* mine own righteousness." So in Rev. 2: 24, 25. In 2 Tim. 1: 13, our translators have very properly translated *have* by *hold fast*. So in 2 Peter 1: 15, "have" is rendered "able." In Heb. 6: 9, it is rendered "accompany." In short our translators have employed 36 methods of translating the Greek word, *echo*, regarding many of which Dr. B. might as well ask, "Is there no verb *to have* in English?"

In all the above criticisms brought forward by Dr. B. he has cautiously abstained from suggesting, in a single instance, any translation of his own; notwithstanding we had called upon him (in page 37 of our Strictures) to do so.

After this long digression, regarding our mode of translating the preposition *en*, in discussing which Dr. B. has occupied twelve pages, we come again to the consideration of Ephes. 1: 7, against our translation of which he says, he formerly took grave exception, saying in fact that something was made of the Apostle's propositions which it struck him was not Gospel. We were not, however, able to divine the meaning of his statement. Dr. B. now gives us his objections in detail; and says, he thinks the exception he took is fully sustained. 1st, he objects to our rendering "in whom" by "because of Jesus Christ." We have already shown, on good authority, that the preposition *en* is capable of being so rendered; and is so interpreted by critics. In the present instance, Bloomfield says, "*In whom* render *through whom*." Vatablus has it, "*per quem*." We conceive that in the

present instance, "through his blood" is connected with, and explanatory of, "in whom;" as if the Apostle had said "through whom, i. e. through his blood." Bloomfield so views it, for he says, "render 'through whom we possess (i. e. to whom we owe) the redemption (procured) by his blood'." We thought it would simplify the style, in Chinese, to connect the two phrases together, and instead of "in whom, through his blood," to say "because Jesus Christ shed his blood." Redemption and the forgiveness of sins seemed in apposition, we therefore put them together: but of this Dr. B. does not seem to complain. His prime objection, and that which he had in view when he said, it struck him it was not Gospel, is 2dly, that "what the Apostle speaks of the manner of our justification 'according to the riches of his grace,' the translators here make the instrument or means of our justification." We have in our Strictures quoted Robinson as giving to *kata*, the meaning of, *by virtue of*, through, by, &c. We have translated "by the riches of his grace," "relying on his great favour." His great favour or grace is the real cause of our getting this redemption: not our relying upon it. The word rendered "rely" is here used in the sense of *by*. If it be asked, whose favour is meant, we refer the enquirer to the words of Macknight. "Here *his grace* may be either Christ's grace, who is the nearest antecedent, or God's grace, who is spoken of in verse 6, and whose grace is described in the progress of the discourse, verses 8, 9, 10. I think the Apostle meant *God's grace*, because in Scripture, and even by our Lord himself, our redemption, together with all blessings which precede or follow it, are said to have originated in God's grace or goodness." Thus it appears that in the original, and in the English version, it does not seem very clear from the order of the words, whose grace it was. The person to whom reference is made has to be gathered from the context, and from the general doctrine of Scripture. So in the Chinese: "the riches of his grace" may refer to the nearest antecedent, Christ, or to the more distant antecedent, God, "the glory of whose grace" spoken of in the 6th verse, is similarly expressed. Does Dr. B. complain that we have not made it more distinct than the original, or than the English version? What has he done, then, with his canon, nothing *alter*, nothing *add*? We have now looked carefully at his Vindication, as well as his Notes, and we must pronounce the charge, that "something is made of the Apostle's propositions which is not Gospel," to be unsubstantiated. 3rdly, Dr. B. objects, that "what the Apostle makes the intermediate cause, instrument, or means 'through his blood,' the translators make the procuring cause." We have mentioned two causes of our redemption, viz. the shedding of Christ's blood, and the riches of his (or God's) grace; we have not said which was the intermediate, and which the procuring cause. It is true, we have put the one first, and the other last. But so has the Apostle. Bloomfield says, the redemption is procured by Christ's blood, and if we had made it the procuring cause, we should not have differed much from him. But we have left it as undetermined as it was in the ori-

ginal, allowing the reader to find out which cause was first in producing the effect referred to. The whole of what Dr. B. has said on this passage constitutes a species of refinement, according to which any writer may be made out to be heretical.

Dr. B. says, that our translation of Romans 3:24, is open to the same strong animadversion: where, according to him, we have made the Apostle teach directly the reverse of his own doctrine on the subject of our justification. Dr. B. renders our translation of that verse thus: "But Jesus Christ having made an atonement for sin, those who rely upon his (Christ's) *grace* are without labour rendered righteous." He has not, however, rendered our Chinese correctly. The whole paragraph must be considered together. In the 21st verse the Apostle says, "Now God without the law justifies men, which doctrine is made manifest, being witnessed by the law and the prophets: that is, God accounts righteous those who believe in Jesus Christ, generally bestowing this favour on all who believe, without any distinction whatever; for all have sinned and come short of the glory of God; but since Jesus Christ has made an atonement for sin, we relying on his (God's) favour (or by his grace) are, without any regard to our own efforts, accounted righteous." It will be perceived that we have made *his favour* to mean *God's favour*, which all our teachers, who carefully read the passage approve of. One of them thought that the pronoun *his* should be referred to the nearest antecedent *Christ*, but on considering the whole passage, and perceiving that *God* was the principal person spoken of, and that it was *God* who justified us, owned at once that he was wrong, and that the grace by which we were justified was *God's* grace. We had transposed the two clauses, "by his grace" and "through the redemption," for the sake of easy reading in Chinese, but it makes no difference as to the sense; the Chinese still considering the grace to belong to *God*.* Dr. B. contends that we have neither translated *ad verbum* nor *ad sensum*. We deny the charge. Every word of the Apostle is expressed: for *justified* there is 稱義 ch'hing e; for *freely*, there is 不勞 pūh laou, and for *by his grace*, we have 賴其恩 lae ke gnān. Hodge says, this is done "in a manner which is entirely gratuitous." We have so represented it. Dr. B. says, that *dorean* refers to *God*, to his manner of justifying; we make it refer, he says, to the justified. This shews the impropriety of those setting up to criticize, who have never had any experience in the work of translation. Had Dr. Boone attended occasionally, or even corresponded with his brethren on the subject of their translation of this word, he would have found it no easy matter to represent it, either in the active or passive form. The

* Should Dr. B. still contend that the view he has represented is the real sense in Chinese, we can only say that it is a matter in which Chinese scholars disagree, and we leave the reader to draw his own conclusion, as to which view is the correct one.

Chinese have no suitable word to represent this idea, in conformity with the proprieties of the language; hence we have been obliged to translate it differently in almost every passage in which it has occurred. Robinson says, it means *freely, without requital*: we have rendered it, *without any regard to our own efforts*, and conceive that we have approached as near the sense of the Apostle, as the idiom of the language would admit.*

Dr. B. again complains, that the phrase *by his grace*, has been translated, *we relying on his grace*, thus making grace the ground of the sinner's reliance. To this we may reply, that we cannot always retain the active or passive form of the verb in Chinese, but we are obliged, in order to make the sentence readable, frequently to change the one for the other; the sense however is the same: see Rev. 13: 16, and Acts 27: 27, in the original. The word rendered *relying on*, like a similar one in Eph. 1: 7. means in fact *by*; and it matters not whether we say, *relying on his grace we obtain justification*, or *by the exercise of his grace we obtain justification*.

Dr. B. says, we have made the Apostle teach directly the reverse of his own doctrine. This is not true. The Apostle's doctrine is, "that all who obtain justification, must obtain it gratuitously and only by virtue of the redemption that Christ has accomplished." *Stuart*. Had we set forth that a sentence of acquittal and reward was possible on the ground of law, we should have made the Apostle teach the direct reverse of his own doctrine. But this we have not done: and we defy the most captious objector to extract that doctrine from the words we have employed.

Dr. B. has here added a sentence to insinuate that we have made the Apostle teach the direct reverse of his own doctrine, which we consider the most unfair and disingenuous of his whole Vindication. "There are many in the west," he says, "who say 'that as Christ has died for us, we do the best we can, and rely upon God's grace for the rest.'" We have never heard such a sentiment as the one here attributed by Dr. B. to "many in the west." As we have heard it, the statement assumes the following character. "We must do what we can, and trust to God, or God's mercy for the rest:" without any reference to Christ's death. The persons we have heard expressing themselves thus, do not think of Christ's grace instead of his blood, but of *what they can do*, as the main ground of their reliance. We have never heard of the sentiment, as Dr. B. has stated it, and it strikes us that it has been made to assume the peculiar form given in the Vindication, in order to call attention to a resemblance between the phrase "God's grace" or "Christ's grace" in our version, and the same expression as said to be used by the people of the west.

* Barnes, in commenting on this word says, "This word stands opposed to that which is purchased or *obtained by labour*, or which is a matter of claim. It is a free undeserved gift, not merited by our obedience to the law, and not that to which we have any claim."

Dr. Boone continues, "The object of the sinner's *reliance*, is the *atonement of Christ*; and I here say again, 'it strikes me it is not Gospel,' to make 'Christ's grace' instead of his blood the object of the sinner's reliance." When Dr. B. penned his Vindication, he knew full well that there was nothing in our translation of the Apostle's words to correspond to the words '*we do the best we can*,' and rely on God's grace '*for the rest*.' Not only is there nothing to represent them, but the very contrary doctrine is stated in the version we have given, viz. that it is 'without any regard to our own efforts:' and we can safely affirm, that a Chinese could no more extract the idea of our '*doing the best we can*' from our version, than a Greek could from the words of the Apostle. Why then were they added? or why was this allusion to what 'many in the west say' made? but to insinuate that we had given a handle to many in the east to say the same; with the view of damaging our version in the eyes of the friends of evangelical truth at home. The throwing out of such groundless insinuations, with the object of bringing our work into suspicion, indicates a disposition of mind which we should not have expected from a fellow-missionary. But Dr. B. is not content with mere insinuations: he repeats his former charge. "I say again, 'it strikes me it is not Gospel,' to make 'Christ's grace,' instead of his blood, the object of the sinner's reliance." Where did Dr. B. get the words '*instead of his blood*?' Are they contained in our version, even according to his own erroneous representation of it? Does he not know that they are *purposely added by himself*, and that *without the slightest warrant* from the document before him? And why were they added? but to serve as an excuse for his having made an extravagant charge, the impropriety of which he did not like to confess.

Look at his own rendering of our translation of Rom. 3: 24, "But Christ Jesus having made an atonement for sin, those who rely upon his grace, are without labour rendered righteous." Does that warrant his saying that we make Christ's grace *instead* of his blood, the object of the sinner's reliance? Does not the atonement stand forward as the reason why we may seek justification through grace? * Look again at his rendering of Eph. 1: 7, upon which the charge was first grounded of our making something of the Apostle's words that was not Gospel; "Moreover *because* Jesus Christ shed his blood, we through his great grace obtain redemption, &c." Is this making Christ's grace, *instead*

* While calling attention to Dr. B.'s version of our words, we cannot help asking, where is the unevangelical sentiment herein expressed? Even allowing that it meant Christ's grace and not God's, what poor sinner could be misdirected here? If this be not Gospel, what is? Do any of our fellow-missionaries, or ministers at home, preach any other doctrine than what could be fully maintained from these words? By the utmost amount of refining and straining nothing at all verging on incorrectness can be extracted from it; and we are quite sure that no Chinese would get any heretical notion from it.

of his blood, the object of the sinner's reliance? Is not the shedding of Christ's blood set forth as the *ground*, on which we may rely? How much better it would have been for Dr. B. to have said, 'I was wrong in making such a charge against these brethren;' rather than vainly endeavour to establish it, by adding words to our translation to make out the sense objected to; which words he knew were contradicted by the very tenor of the passage commented on.

Dr. B. then quotes our words (see *Strictures*, p. 30) that it was his duty to have admonished his Co-delegates, and to have advertized the Bible Societies, that we had made something of the Apostle's words which was not Gospel. In the same paragraph we made our meaning more plain by saying, that "if he discovered faults, it was his duty to have addressed the Committee, who had invited criticisms and suggestions. Instead of this, he sent in his criticisms to the Bible Society, without informing us of what he had done. In conduct like this, it strikes us there is something not according to the practice inculcated in the Gospel." We referred to Matt. 18: 15, 17. where the order in which trespasses should be denounced is plainly set forth; first advertize the parties themselves; if that prove unavailing, employ remonstrance in the presence of friends; and when these methods are unsuccessful, appeal to all whom it may concern. Dr. B. has now found, or thinks he has found, an impropriety in our rendering of Rom. 3: 24. not commented on before: he denounces it in no very measured terms, sending forth his denunciations in a printed form, to the Bible Societies and all the Protestant Missionaries, *at the same time that he makes them known to the parties concerned*; and then calls upon us to justify him, in calling our attention, at the same time with that of other parties, to our translation of this verse. We answer, that we do not justify him, and we say again, "in conduct like this, it strikes us there is something not according to the practice inculcated in the Gospel."

Remarking on Eph. 1: 9. Dr. B. says, that "according to his good will which he hath established," is a very insufficient rendering of "according to his good pleasure which he hath purposed in himself." The sense of the phrase *en auto* is disputed. The Vulgate has it *in ipso*, viz. in Christ; accordingly the Romanist version has rendered it *on account of him*. Morrison has in this instance departed from his copy, and translated, "according to the good pleasure which he himself established." This does not differ in meaning from the rendering we have chosen, while it reads awkwardly in Chinese. The Batavian version and Gutzlaff have both omitted *himself*. Why did not Dr. B. suggest some method of bringing in this word?

Dr. B. complains that in the 10th verse, the translation which we have given, "when the appointed time should arrive" is not a proper translation of the phrase, "that in the dispensation of the fulness of time." Doddridge says, "in the economy of the fulness of time, or when that time was fully come, which he had judged most suitable." Tindal renders it, "to have it declared when the time was fully come."

We found some difficulty in expressing the word *dispensation* in Chinese. Robinson calls it "a disposition or arrangement of things:" used with reference to time, it must mean *the time previously arranged or determined on*. The Romanist version, Morrison, and Marshman all have it "in the fulfilling of the time previously arranged:" the Chinese would express these words by one word *ke*, a fixed period, an appointed time, that which ought or must be: this we have employed, adding the word *arrive*, or *fully come*: and conceive that we have expressed the sense of the passage in idiomatic Chinese. Dr. B. says, that the Batavian version has got a better rendering of the phrase "dispensation." That version has it "when the time came that the period was fulfilled, according to the decree of Heaven." Had we employed such a supplement as this, we are quite sure that Dr. B. would have been the first to cry out against it, as favouring the Chinese notions of fate, and sanctioning their practice of ascribing every thing to the will of Heaven, instead of the decrees of God. And how inconsistent this is with his canon, 'nothing *alter*, nothing *add*,' we need scarcely remark.

Dr. B. says, that the latter part of this verse, especially, is much better done in the Batavian version. In that version, the one Greek word *anakephalaio*, is expressed by "universally bind together, unite in one, and cause to revert to." Eight words for one! Even Gutzlaff's, which Dr. B. quotes, has the two first clauses above mentioned. Any one of the three would be sufficient to express the idea of the Apostle, and yet Dr. B. approves of the employment of all, perfectly oblivious of his canon, 'nothing *add*.' The authors of the Romanist version have employed a term which signifies to *rectify*, to *assist*: and translate the Greek word by "rectified all things to revert to." Morrison has followed them, simply adding the word "one" after "revert to." No Chinese can understand either translation. After a comparison of the whole, we still think that our rendering, "take and cause completely to revert to," comes nearest the sense of the Greek word.

Dr. B. animadvert on a remark of ours, that "all the significant words of the Apostle, that contribute anything to the sense of the passage have been faithfully translated:" and, without enquiring whether or not they have, he proceeds to condemn the principle of translating only those words of an author, which contribute anything to the sense. We need here only refer to the original resolutions passed at Hongkong, that the translation was to be in exact conformity to the originals *in sense*: of course, this went on the presumption that the translators were to ascertain the sense, according to the best of their ability. In so doing, it became their province to ascertain what words did, and what did not, contribute to that sense. If this be dangerous ground for translators to go upon, it is ground upon which they were placed by the unanimous vote of their fellow missionaries, and by the sanction of the Bible Society. It cannot be pretended that every single word contributes to the sense of a passage, or

that every word, necessary in one language to express the sense, is equally so in another. But let us see whether or not we have expressed all the significant words. We considered that "the dispensation of times" might be expressed in one word, and have therefore employed only one. *Fulness* is expressed; so is *gather together in one*; so is *all things*; so is *in Christ*; so is *in heaven and earth*. If it be said, that there are several little words in the Greek which we have not noticed; we reply, that this is the case also with the authorized English version, which has omitted one fifth of the Greek words in this very verse. The same may be said of every other translation. But Dr. B. should have furnished us with his translation, expressing *all* the words of the Apostle, whether significant or insignificant, and still making the whole intelligible to the Chinese.

To our translation of the 11th and 12th verses Dr. B. objects, because *in whom* is rendered *on account of whom*. Bloomfield has, *by* and *through*; Robinson, *through*; Macknight, *by*; Grotius, *per ipsum*; Romanist version, *on account of*; Morrison, the same; Marshman, the same; Batavian version, *depending on*; Gutzlaff, *by*. Dr. B. further objects, that we have said, *predestinated to obtain an inheritance*, when the Apostle has said, *we have obtained an inheritance*. The Apostle has said, *we having been predestinated have obtained an inheritance*; which agrees pretty nearly with what we have said. But Dr. Boone says, "it is disputed whether the predestination here is to the adoption of children, ver. 4, or to the inheritance directly; and that it would have been more proper in us to have left it in the same undecided state in which it is left in the English version." Whatever the inheritance be, it is not specified in our version; it may as well refer to *the adoption of children*, ver. 4, as to "the favour of being to the praise of his glory, for having first trusted in Christ;" see Barnes: or to the inheritance of the "promises made to Abraham," according to Macknight and Boothroyd.

Dr. B. complains that we have omitted "according to the purpose" after "predestinated," and "counsel" before "will," on the ground of their being pleonastic; and asks, "who say so?" We reply, Koppe says so: and Bloomfield says, "the Commentators say so." He himself, in his Digest, scruples about going the whole length with them, saying, "it is a sort of pleonasm, which is meant to be strongly energetic." But we may be allowed sometimes to differ from Bloomfield: Dr. B. does (see Vindication, page 54). He asks again, who says, "that a translator has a right to reject any words of his author he pleases, whenever it pleases him to style them pleonastic?" &c. Whenever translators think they have good reason for considering a word pleonastic, or conceive that they cannot make the sense stronger, in the language into which they are translating, by employing every reduplicated expression, it is their practice to omit what they deem redundant, and no one finds fault with them. Thus in James 3:4. we have in the Greek, "Wherever the *orme*, impetus or impulse, of the governor willeth." Doddridge says, "I know not how well to

express the force of the Greek word here employed, which admirably represents the *impetuosity* with which in a storm a man at the helm, on a critical occasion, turns his hand." Our English translators, however, have deemed it sufficient to say, "whithersoever the governor listeth:" and yet we have never heard any one find fault with them for so doing. To condemn the authorized version on this account, would be like cutting down a beam, in order to remove a cobweb. Dr. B. says, that the phrase we have employed in Eph. 1: 11. is not particularly strong. This we deny. The first of the two words used to express *predestinated according to his purpose*, means *all arranged and prepared for whatever may occur, previously arranged, to deliberate about*. The second means *to fix, settle, decide*. If Dr. Boone still thinks that "according to his purpose determined beforehand," may be expressed idiomatically in Chinese, why did he not attempt to express it? None of the versions hitherto made exhibit the sense more emphatically and exactly, than the short but expressive phrase we have chosen. In summing up his list of liberties, which we have already commented on, Dr. B. mentions another, which he had not adverted to before, viz. our supplying the word *inheritance* after *predestinated*. In this we do not know whether he means to object to our *supplying* the word inheritance, or to our *placing* it after *predestinated*. If the first, we can only say, it is supplied in the English version, which he recommends us to follow; if the latter, we have the Greek on our side, in which the participle "being predestinated," in construction, goes before the verb have obtained, &c.

On the 12th verse, Dr. B. remarks, that what the Apostle writes passively, we have made active; instead of saying, "that we should *be* to the praise of his glory," we have said "causing us to praise him." The Romanist version, Morrison, and Marshman have all done the same. There are two views given by commentators: the first, that we should afford material for the Divine praise and glorification: the second, that we should glorify him with our hearts, tongues, and holy lives. Barnes says, "that we should be the occasion, or the means of celebrating his glory, or that praise should be ascribed to him as the result of our salvation." Macknight has it, "that we should occasion praise to God." Bloomfield says, that "the praise of his glory" is a Hebraism, for "to his praise and glory." Dr. B. thinks that the two words praise and glory should be expressed. We conceive that in this verse, they mean very nearly the same thing. The Greek word representing the first, is admitted by all to mean, *applause commendation, praise*: and the very first meaning given by Robinson to the second is *praise, applause*. &c.

Against our rendering of the 13th verse, Dr. B. objects, that we have omitted the word "also" in the phrase "in whom ye also trusted:" and in the phrase "in whom also, after that ye believed, ye were sealed." Dr. B. has not told us in what part of the Chinese sentence he would introduce the *also*. If introduced as it is in Eng-

lish, it would convey the idea of the persons addressed having *also trusted*, as well as done something else, and *believing in him also*, as well as in some one else. We know of no way in which these particles could be introduced in Chinese, without a circumlocution. It is a pity that Dr. B. did not throw some light on this matter.

Dr. B. says, that the words "after that ye believed" are omitted in our translation : but he has himself in translating our version in his "Notes," written down the words "believed in Christ;" he therefore checked himself, saying, "if it is maintained that these words are translated, then the words 'in whom ye also trusted' are omitted." But from whence did Dr. B. get the word *trusted*? "*Risum teneatis amici!*" from the English version, where it is supplied: the Greek has nothing for it. Macknight supplies *inherited the promises*, from ver. 11, with fully as much authority. But Bloomfield says, "both these subauditions are too violent, and break up the whole construction." He says, "it is better to suppose a *parenthesis*, and then a *resumption*, after the Apostle's usual manner." Dr. B. may perhaps urge, that this should have been imitated: but is he aware of the difficulty of imitating such a style in Chinese? If he thinks it easy, why has he not attempted it? adhering strictly, however, to his canon, "nothing alter, nothing add, nothing take away;" remembering at the same time that this is the very verse, our translation of which, he has occupied three pages of his Vindication in showing to be obscure.

On the 18th verse, Dr. B. complains that we have rendered "*his inheritance in the saints*," by "*the inheritance of the saints*." We have already given, in our Strictures, the reason for this rendering, and quoted Bloomfield and Whitby as authorities. Bloomfield says, further that the clause is exegetical of the preceding. That is, "the hope of his calling," is explained by "*the inheritance of the saints*." The "*inheritance*" is said to be *ours*, in the 14th verse: and its being said to be *his* here, must be in the sense of his procuring, and bestowing it on us. Viner says, page 116, "*in the saints*," means "*in their possession*." Dr. B. says, "as St. Paul wrote the word *his* in Greek, it is nothing more than is due to him to express it in Chinese; and if it is *necessary*, explain it to them, that *his inheritance* means the inheritance of the *saints*, and not that of *Christ*." We should dissent from such an arrangement; our business is to translate according to the *sense*. In the change of the pronoun, we have the authority of the English version on our side. In Matt. 23: 37, the Evangelist wrote the word *her* in Greek; our translators, however, did not think it due to St. Matthew to express that pronoun in English, but wrote *thee*, simply because they thought that was the meaning. In 2 Cor. 10: 10, our translators have put "they say," for "one says;" offending both against grammar and context. So in Luke 2: 22, they have changed "*their purification*" into "*her purification*:" notwithstanding the common reading has it "*their*," and the change to "*her*," is justly suspected to be an improper correction, proceeding from the superstition of those who were scandalized at the idea of impurity being imputed to Jesus.

Remarking on the 19th and 20th verses, Dr. B. complains that we have omitted *us* before *believers*, as if the greater number did not include the lesser, and as if the Apostle designed to lay any particular stress on *us* who believe, in contradistinction from *you* or *others*; when he had, in the preceding verse, spoken of those who obtain the inheritance, as the saints generally: and in the beginning of the next chapter, which carries out the same idea, he speaks of "you." The change of the pronoun is evidently not to be pressed, the same persons being intended, whether *us* or *you* be employed. Bloomfield says, by *us* who believe, "is meant, us and all Christians." Dr. B. next complains that we have rendered, "that ye may know *what* is the exceeding greatness of his power," by "that ye may know *that* the Lord possesses a power insurpassably great." Bloomfield says, "here *ti* (*what*), has not the sense of *poson* (*how great, how much*), since the words following are expressive of greatness and power." Dr. B. further objects that "according to the working of his power, which he wrought in Christ, when he raised him from the dead," has been rendered, "moreover *how* by his great power he raised Christ from the dead;" making this a continuance of his prayer, that the Ephesians might know this, &c. It should be borne in mind, however, that there is nothing for *how* in our Chinese version, and that it might be read as the commencement of another paragraph, "moreover he, by his great power, raised," &c. As however the word "moreover" is likely to lead to the supposition, that the Apostle prayed that they might know this additional fact, we think it would be better to say "formerly, he by his great power raised Christ," &c.

On the 20th & 21st verses, (rendered by Dr. B. thus: "Of all those having might, power, dominion, and name, whether of the present time or hereafter, none can excel him. He hath subdued all things under the feet of Christ, and caused him to be the head of all things to profit his Church;") he remarked in his Notes, that his teachers had understood the word *him*, in the clause "none can excel him," of Shang-te, not of Christ. We said in our Strictures, "they must have been a strange class of teachers so to understand it." Dr. B. in his Vindication enters into an explanation of the way in which they came to this idea. First, he says, "there is a full stop at the end of the 20th verse," which we admit is a typographical error: it should have been a mere comma. Secondly, he says "there is nothing to indicate that the 21st verse has any connection with the 20th," and that "*have subdued*, in the 22d verse, has no nominative expressed." This very circumstance should have led his teachers to see, that there was a connection between the 20th and 21st verses, even down to the 22nd verse. The nominative to "hath subdued" in the 22nd verse is admitted by Dr. B. to be Shang-te, so is also the nominative to "raised Christ" in the 20th verse. The nominatives to both verbs being the same, shows that these two verses are intimately connected together, and that the clause in the 21st verse is in regimen, connected with Christ in the 20th verse. Dr. B. quotes a rule laid down by ourselves in discus-

ing ver. 5, that "in no language under the sun could the subject be considered as changed in an intermediate clause, unless some intimation thereof were given." This rule, however, instead of sustaining Dr. B.'s observations makes directly against him. The subject of the verb throughout the three verses is not changed, and in the intermediate verse, the subject of the verb is not introduced, because the whole clause is in regimen; our version reads as follows: 20, "Moreover he by his great power raised Christ from the dead, to sit at his own right hand in heaven; 21, all those having power, and might, and dominion, and name, whether in this world or in that which is to come, all being incapable of excelling him; 22, and hath subdued all things under the feet of Christ, making him to be the head over all things for the benefit of his Church." Dr. B. asks, how is a reader, except by guessing, to discover that the clause in the 21st verse is not a description of Shang-te's power? We reply, on the plainest principles of grammar, common to all languages, according to which a pronoun agrees with the nearest noun: that noun is Christ who is raised from the dead; Christ is therefore, the object not the subject of the verb, and the clause which follows, is evidently a description of Christ's greatness: after which the subject is resumed, and God is said to have subdued all things under the feet of Christ. This is undoubtedly the way to construe the whole, and we repeat, that "they must be a strange class of teachers" to construe it otherwise. As Dr. B.'s teachers have misconstrued the sentence, as rendered by us, it is a pity he did not make the sense plain to them, and get them to translate it in a way that would be unmistakeable: had he done this, and succeeded better than we have done, sticking to his rule, however, "nothing alter; nothing add," he would have rendered some service to the cause.

Dr. B. argues the obscurity of our version from the circumstance of his teachers not understanding who the person was that was referred to. If he will turn to the Greek, however, he will find an omission there. Some verb seems wanting in the 21st verse, which Koppe would supply by "*that he might reign*," while Bloomfield thinks that "to be" would suffice.

Dr. B.'s prime objection seems to be to the last verse of this chapter, in which he objects to the word *compared* being supplied. We have already referred to Robinson, who says that the substantive verb may be rendered *to be accounted*, *to be like*, or *in place of*, *to signify*, &c. on the soundness of which canon of interpretation depended, we said, the great controversy between Protestants and Romanists. Dr. B. on reading this turned to our rendering of Matt. 26: 26. and found that we had there inserted the substantive verb; he therefore asks, if we would not venture to apply the rule in this place, where it was most needed, of what worth can it be to a translator? To this we reply, that the rule is not needed in Matt. 26: 26. by a translator. The translator finds, in rendering the verse in question into Chinese, that there is little danger of mistake to any who have not been previously misled. Every unprejudiced Chinese would see that

the words, *This is my body*, are to be understood figuratively. Those to whom we have shown it say, it cannot mean that the bread which was in the Saviour's hand was his body, because then he would have had two bodies, the one held and eaten by the other. We allow that the rule referred to is needed by controversialists; and that when applied to this verse, it tends to settle the controversy. But had we so rendered it, we are sure that Dr. B. would have been the first to find fault with us. This is the great complaint that Campbell has against Beza, who, being a violent party man, constantly endeavoured so to tender the assertions of the sacred writers, as to shut the mouths of Romanists, or to favour the views of Calvinists. Campbell has also noticed instances in which Arminians have used the same weapon against the Calvinists, a conduct alike unjustifiable in both. In the first clause of Eph. 1: 23, the case is different. There is no controversy about it amongst the different sects of Christians, and there is a danger of misconception if the substantive verb is used. But Dr. B. says, in this case in Ephesians, "there is something more meant than these cold and wordy paraphrases bring out." The supplying of the word "as," which is the real meaning of the Chinese word, can hardly be called a *wordy* paraphrase, and we cannot see how it makes the phrase *colder*. "There are many good Christians," he adds, "who believe that this is no empty figure: but that the Church is the real, not natural, but mystical body of Christ." What a jumble we have here! He admits that the Church is "not the natural" body of Christ, produced by the laws of growth, formation, or motion. But, he says, it is the "*real* body" of Christ. The Romanists speak of "the *real presence* of the body and blood of Christ in the Eucharist, or the conversion of the substance of the bread and wine into the *real body* and blood of Christ." Does Dr. B. mean, that the Church is the *real body* of our Lord in this sense? No, he says, "it is the *mystical* body of Christ."* But *mystical* is directly opposed to *real*. If it be only the body mystically, it cannot be so really, because mystical, in such a connection, means allegorical, emblematical; and if it be allegorical, we are right in supplying the word *as*. In translating 1 Peter 2: 4. our English translators have supplied, "*as unto* a living stone." What right had they to do that? There may be "many good Christians who believe that this is no empty figure:" but that Christ is really a living stone. He is certainly as much a living stone, according to the Apostle, as he is "chosen of God and precious;" and yet our translators have given us, instead of the simple words of Saint Peter, "this cold and wordy paraphrase." The same may be said of Rom. 8: 18, where the words "*are to be compared*" are supplied. We may quote also Rom. 6: 13, "*as instruments*." Likewise Jerem. 46: 20. "Egypt is *like* a very fair heifer." Our translators, in Isaiah 66: 3. have supplied *as if*

* If the words *real* and *mystical* mean the same thing, the controversy between the Romanists and Protestants, with regard to the body of Christ in the sacrament, is at an end.

four times in one verse; and in Lamentations 3: 10, twice in one verse. See also Jeremiah 9: 3. "Bend their tongue *like* their bows. 8. Their tongue *is as* an arrow shot out." Jeremiah 26: 18. "Zion shall be ploughed *like* a field." Isaiah 47: 3. "I will not meet *thee as* a man." And in Isaiah 10: 15, our translators have supplied a number of words: "as if the staff should lift up *itself, as if it were* no wood." So in John 8: 6, they have supplied a whole sentence, "*as though he heard them not.*" Surely when our authorized translators have taken such liberties as these, we ought not to be found fault with for doing the same, when translating the Scriptures into so difficult and dissimilar a language as the Chinese.

Regarding the latter clause of Ephes. 1: 23, Dr. B. complains that we have changed the subject, saying, that the subject of the sentence, according to the Apostle, is the Church, according to us, Christ. In doing this, however, we have done no more than other translators. See Acts 27: 27, and 21: 3. Here the Church is said to be *his fulness*: whose fulness? "The fulness of him that filleth all in all." In Chinese, the last part of a proposition generally comes first. We thought it necessary, in order to convey a clear idea to the native reader, to tell them first, who it is that "filleth all in all;" and then to tell them that the Church is the fulness of that person: the form in which this latter part of the sentence is expressed, ("takes the Church to be the completion of himself,") is that into which an idiomatic translator in Chinese would throw it. The idea is the same, whether we say, "the Church is Christ's fulness," or "Christ has the Church for his fulness;" while the latter form of expression would be the more idiomatic of the two. Dr. B. asks, "can such a rendering be called a translation?" We say it is the translation in idiomatic Chinese. If Dr. Boone thinks otherwise, let him try and put the sentence into what he conceives to be idiomatic Chinese; taking care to make the subjects and predicates the same as those of the Apostle: minding his own canon also, "nothing alter, nothing add, nothing take away," and seeing to it that he does not make it so obscure, that "teachers who are men of much more education than nine tenths of the men into whose hands the version may fall" will fail to understand it.

Dr. B.'s next complaint is that "filleth" is rendered by "giveth." The word in the original means to "furnish abundantly with anything, to impart richly, to imbue with:" the Chinese word employed means "to add to, to superadd, to increase." We think that the one adequately represents the other. He then finds fault with "all things" being rendered "grace." We have already quoted Bloomfield, who says, that "all things" means "peculiar spiritual gifts and graces." So Macknight. In his Digest, Bloomfield says, "all blessings." Doddridge, "all kinds of good things." The Chinese word implies, "benefits, kindnesses, favours," and is sufficiently expressive of the idea. We have translated "filleth all in all," by "richly supplying all men with benefits;" and have referred to Bloomfield as our authority, who says, "filleth all his members each with their peculiar

spiritual gifts and graces." But Dr. B. says, "men of equal learning and consideration with Bloomfield regard these words differently." Among these men of equal consideration, he quotes Barnes, who takes *en pasi* to mean "in all," and says, that "the passage teaches us Christ's universal agency and omnipresence." We have every respect for Barnes, but do not consider him equal to Bloomfield on the New Testament. Further we think that Barnes in this case is wrong, and Bloomfield is right. There are others who think with Bloomfield. Macknight says, "fillet all with all." Boothroyd, "fillet all with all they possess." Hewlett, "fillet all with all." Edwards says, "Christ supplies all creatures in heaven and earth with all good." Vorstius says, "Sensus est Christus omnia ecclesiæ membra suis donis implere." Dr. Pye Smith has it, "Him who fillet all things with all blessings," or "in all persons." Thus signifying that it is Christ who supplies all the necessities of those who trust in him. Dr. B. asks, "how we can show that Bloomfield has a better right to have his opinions published and circulated in Chinese Bibles under St. Paul's name, than other learned Commentators have? Would he advise any translator to put his opinion into the text?" To this we reply, we have been chosen as Delegates and final judges for the translation of the Scriptures into Chinese: we are to translate according to the sense: and of course, we must endeavour to ascertain the sense. In order to this, we are to avail ourselves of the best helps we can obtain, and when we have consulted all within our reach, we must make up our minds as to what we consider the real meaning of the original, and the most appropriate rendering. If two Commentators, such as Bloomfield and Barnes, happen to be opposed to each other, we must take that which we deem right. Dr. B. would, if possible, have nothing subjected to the judgment of the translator, but have every thing determined by mechanical rules. We differ from him, and we fall back upon our commission. Those who gave us that commission, conferred upon us those powers.

Dr. B. says, that his teachers understood the phrase, "all men" of "all mankind." There are two views taken of it by Commentators: one class think it means, "who fillet all with all blessings," and refer it to the universal distribution of favour to all mankind. Another class would confine the meaning to the Church just mentioned, and say it means "fillet all his members with all their spiritual gifts and graces." The Chinese version is capable of being read either way, and therefore has the same latitude of meaning.

Dr. B. admits that the phrase "Christ completes himself with the church," may as a gloss be a correct view of the Apostle's meaning; but as this can never be certainly shewn, it is a case calling for an *ad verbum* translation, according to the rule (§ 195) in Ernesti. Dr. Boone does not venture to say, that it is *not* a correct view of the Apostle's meaning; the authorities we have given, viz. Macknight, Theophylact, Scott, Henry, Guyse, Boothroyd, and Parkhurst are too numerous and too weighty for him to attempt to controvert. To

these we may add, Chrysostom, Anselm, Calvin, A. Clarke, Titinus, Menochius, Zanchius, and Beza; the latter of whom says, "Christus se velut marcum et mutilum putat nisi ecclesiam sibi habet adjunctam." Jonathan Edwards says, "Christ was pleased not to look on himself as complete, but as wanting something, as the first Adam was not complete before the creation of Eve." To whom we add the opinion of one whom Dr. Boone calls a "man of equal learning and consideration with Bloomfield," who says, "It seems probable that the sense is, that the Church is the *completion* or *filling up* of his power and glory. It is that without which his dominion would not be complete. This, says Calvin (*in loco*), is the highest honour of the Church, that the Son of God regards himself as in a certain sense imperfect unless he is joined to us. The Church constitutes the *complete body* of the Redeemer; a body is complete when it has all its members and limbs in proper proportions; and those members might he said to be the *completion* or *filling up*, or the *fulness* of the body or person. This language would not, indeed, be such as would usually be adopted to express the idea now; but this is *evidently the sense* in which Paul uses it here. Chandler gives an interpretation in accordance with that which I have suggested, as meaning that the Church is the full 'complement' of the body of Christ, and refers to Ælian and Dionysius Halicarnassus, who used the word 'fulness' as referring to the rowers of a ship. Thus also we say, that the ship's crew is its 'complement,' or that a ship or an army has its *complement* of men. In like manner the church is the complement of the great kingdom of the Redeemer; that which will give *completion* or perfectness to his universal dominion." *Barnea*.

Dr. B. says, that this is a case calling for the application of Ernesti's rule. This we deny. Ernesti says, "a fourth case of such necessity occurs in obscure passages, where we can scarcely affix a sense." Ammon explains this of "passages that are utterly obscure and inexplicable." The passage under consideration is not of this character, Barnea says, the sense we have given is *evidently the sense* here. The other interpretations offered do not possess an equal appearance of probability. We are not necessitated, therefore, to give an *ad verbum* translation.

Of all the above criticisms, amounting to 70, in which Dr. B. says, that unwarrantable liberties have been taken, we have only met with six that are worthy of any attention, which we scruple not to take, though offered in such an ungracious manner. We have some appreciation, from long experience in the work of translation, of what is necessary to present an idea clearly to the minds of the Chinese. It is evident that Dr. B. has not that just appreciation. Had he met with us in Committee, or even inspected our work at home, we have no doubt that he would have furnished us with some valuable suggestions. But in sitting down to criticise and condemn, after the work is done, without knowing anything of the difficulties of the translators, he has begun at the wrong end, and shewn that as a critic he has mistaken his vocation.

Dr. B. cannot close his Vindication of his own Comments on Ephes. without adverting to Mr. Culbertson's critique on the version of Genesis prepared by the Committee of Delegates on the Old Testament. He has quoted part of a sentence which we wrote with reference to a remark of Mr. C. but not the whole. To give the sense of an author, we said was "the main object of every translator;" to which we added, "to give the words, independent of idiom, would frequently be at the expense of the sense." This observation is in full accordance with the views of Dr. Campbell, who is acknowledged to be the best authority on the principles of translation, and its justness is so apparent that, but for the evidence we have in the case before us, we could never for a moment have imagined that any one in the present day could question it.

To return to Mr. Culbertson, he had objected that the clause, "and the children of Heth answered Abraham, saying unto him," is compressed into three words, "the Hittites said." On which we remarked, "we cannot help regarding this as mere trifling." This remark, Dr. B. says, "it makes one sad to read." We of course meant comparatively speaking. There are some things of prime importance in translation, viz. those which affect the sense of an author, and those which touch on vital doctrines. There are also degrees of importance in regard to the language into which the translation is made: some sentences involving glaring outrages of idiom, and others being equally clear and appropriate when expressed in a variety of ways. We do not deem the observation of Mr. Culbertson important on the grounds first mentioned; and as it regards Chinese idiom, we conceive it to be one which only a tyro would make. Mr. C. in his Notes brought forward his charges in the most serious style; saying, "the cause of truth, and the best interests of the work of Bible translation in China, demanded that these statements should be made: and it would be for the Bible Societies to say whether they would print, and for the Missionaries to say whether they would distribute, a version made on such principles." He denominated the section, we are commenting on, "instances in which some word or words of the original are unjustifiably omitted." Of course we expected to discover, after such a preamble and conclusion, that some translations affecting vital doctrines, and not to be justified by the requirements of any language, had been made; but when, on inspection, we found that one of the counts of the indictment was that the word "children" had been translated "men," and "answered" had been omitted, without the slightest injury having been done to the sense, we called this trifling; and we repeat that, comparatively speaking, it appears to us still to border on trifling. But the real question is, are these omissions unjustifiable? We deem not. First, "the children of Heth" has been rendered "the men of Heth," or the Hittites. Gesenius says, "Ben, with a genitive of place, denotes a native of that place, one born and brought up there; i. e. Sons of Zion, Zionites; Sons of Babylon, Babylonians; Sons of the East, Arabians." Our translators have frequently adopted this mode

of rendering. See the 231 of Ezekiel, where this form occurs seven times; and Isaiah 11: 14. Will Dr. B. or Mr. C. undertake to translate *son* literally in Job. 5: 7, and 16: 21. Psalms 12: 8. 49: 2. 102: 20. Prov. 31: 5. 8. and Eccl. 2: 7? To this plea, that the rule cannot be invariably followed, we add another, that it makes unidiomatic Chinese. The Semitic nations, and those who derive their sacred writings from Palestine, are familiar with the phrase, "the children of Israel," but in Chinese, the son of a place, or a country is inadmissible. The son of a man, (naming him) is the son of that identical man, and not his descendant. In low familiar language the phrase

漢子 Han tsze, a son of (the dynasty) Han, is employed, but it is never found in sober writing. Secondly, as to the word *answered*, both in Hebrew and Greek, it is well known that it frequently means to begin to speak, and sometimes it is employed where a question is asked: when used in the formula "answered and said," it merely means "said." In Chinese dialogue, the word *answer* is supposed to be included in the word *said*, and we have met with instances in their books of the word *said*, being the only term employed through a whole colloquy, whether questions or answers be intended. They have the formula, 對曰 tuy yüē, *he replied saying*, but that is only employed when an inferior addresses a superior in point of rank.

They have the phrase 答曰 tǎ yüē,, but it is only used in novels, and is not admitted into works making any pretensions to classical purity or propriety.

Dr. B. again undertakes the cause of Mr. Culbertson, with respect to the translation of Gen. 7: 15. 16. Mr. C. objected that the first half of ver. 16. "and they that went in, went in of all flesh," was dropped as useless. To this we replied, that "the two verses had been put together, and the meaning of the two fully expressed, without the omission of a single idea; this was done to avoid the repetition of merely synonymous words, which, in Chinese, only burthen the sentence, and obscure the sense." Without taking any notice of this, Dr. B. says, "They *insert* in ver. 15, words which Moses has not used, and make these *inserted words of their own*, the *plea* for leaving out, in verse 16, Moses' OWN WORDS AS USELESS." This goes on the principle, that the division of verses is to be ascribed to Moses. We believe no such thing. The larger sections, or *paraschioth*, many of the Jews suppose to have been appointed by Moses. These were divided into *pesukim*, or verses, which have been ascribed to Ezra; or if not contrived by him they were introduced shortly after his death. The chapters and verses, as we now have them, are comparatively a modern invention, as they were utterly unknown to the ancient Christians. The real author was Cardinal Hugo de Sancto Caro, who flourished about the middle of the 13th century. The facility of reference thus afforded having become known to Rabbi Mordecai Nathan, he undertook a similar arrangement for the Hebrew Scriptures, and referred to the Masoretic verses by Hebrew numerals. His Concordance was

finished in 1450. (See Horne.) In putting two verses together, and numbering them with a double number, we are not offending against any arrangement of the Jewish lawgiver. We have done so with the two verses under consideration, and have numbered the combination verses 15-16; so that what belongs to the one is made also to belong to the other. Dr. B. in saying that we have inserted in ver. 15, the words *male and female*, "which words Moses has not used," has departed from the truth. Moses has used them, and used them in this connection, with reference to this subject; and we have not inserted them in verse 15, but in the double verse, marked 15-16. His further assertion, that we have "left out, in ver. 16, Moses' own words as useless," is also not according to truth; for we have inserted them in the double verse, marked 15-16. The real reason for combining the two verses in one, and for avoiding the repetition of merely synonymous words, is that in Chinese they only burthen the sentence and obscure the sense. Had Dr. B. shown how the repetition could have been introduced without involving obscurity, (instead of carping about the division of the verses, which is not considered a matter of inspiration,) he would have rendered some service; but this he, as usual, cautiously avoids.

Dr. B. closes his defence of Mr. C. by referring to his complaint, that the words of Joseph, Gen. 50: 19, "Am I in the place of God?" are changed into, "To recompense belongs to God, does it belong to me?" coupled with our quoting Bush in defence of our rendering, that "the words seem to signify that God is to be regarded as the great avenger of sin, and that Joseph was not so presumptuous as to put himself in the place of God." Dr. B. has found out that this worthy commentator has since turned Swedenborgian. But was Bush a Swedenborgian when he wrote his Commentary on Genesis, in 1838? or if he was, does his commentary exhibit any trace of those principles? He says he consulted 127 important biblical works, in the preparation of his Notes, a list of which he has given. If he has paid proper attention to these, he must not be accounted a contemptible critic. But Dr. B. should have shewn that his criticism on the verse before us is contemptible: or if he quarrels with our rendering of it in Chinese, he should have suggested a better.

This verse, as it stands in the original, has been variously viewed by critics. Some think it should be read, *Am I in the place of God (that I should do this?)* Others would read it, *Am I not under God, i. e. ought I not to be in subjection to God?* Onkelos has it, *I fear God*; which Boothroyd has followed. The most common interpretation, however, is, *am I in the place of God?* But the question is, How are these words to be understood? Rosenmüller says, that some refer them to the reverence which in ver. 18, the brethren are said to have paid to Joseph, as if he had said, why bow down to me? am I in the place of God? This, however, is inconsistent with the previous practice of Joseph, who allowed of the performance of that act, Gen. 42: 6, and 43: 26, 28. Indeed we find that bowing

down was a common mode of salutation among the patriarchs, who never thought that the ceremony should be paid to God alone. Rosenmüller therefore adduces the opinion of others, who "refer the phrase to the taking of vengeance: intimating that it belonged to God, and not to him, to take vengeance for the fault which they had committed against himself; but that Joseph altogether forgave the sin of his brethren, and left it to be revenged by God, appears from what he says to them, in Gen. 45: 5, and from what follows in this chapter." Rosenmüller adds, "It appears that the phrase is proverbial, and is to be understood in the same way with Gen. 30: 2, where Jacob is said to have addressed Rachel, on her asking for children, *"Am I in the place of God, that I should give thee offspring?"* On referring to the passage quoted by Rosenmüller, we find that it tends much to explain the one under consideration; as if Jacob had said, "It is God that has withheld from thee the fruit of the womb, am I in the place of God to determine such matters?" We considered this passage as of similar import, as if Joseph had said, "You ask that your fault may be forgiven, or be left unrevenged: but it is God that revenges wickedness; not I?" Paulus Fagius says, "Num Deus ego sum, ut possim vobis vel detrimentum vel emolumentum adferre? Penes illum, non penes me, est supplicia de hominibus sumere." According to Vatablus, Rivetus, and Menochius, "Significat se Deo minime parentem esse, ut, quod ille in salutem disposuit, in perniciem vertat." Having thus endeavoured to ascertain the sense, it became us to enquire how best to convey that sense in Chinese? We felt that a literal rendering of the words, however they might lead European readers to guess at the meaning, would not have that tendency in Chinese. We therefore endeavoured so to express it as to secure that end. If we have erred in this, we can plead the necessity of the case, and the example of good translators in other instances. In Isa. 5: 11, the prophet says, that his "beloved had a vineyard in a horn, the son of oil," and our authorized translators, in writing it down, in God's HOLY BOOK, in Isaiah's name, have called it, "a very fruitful hill." It is true they have put the literal signification of the Hebrew in the margin; and we have no objection to do the same, in this and the like instances, in larger editions of the Bible, intended for students, if the Bible Society require it.

In conclusion Dr. B. hopes that other Missionaries will carefully examine the whole New Testament, and make known the result to the Directors of the Bible Society, and to their Missionary brethren in China. Here Dr. B. does again what we have so frequently complained of before. Instead of asking his Missionary brethren to do what they have been invited to do, and what in due order they ought to do, send in their criticisms and suggestions to the Delegates, to receive the due attention which has been promised, he would incite them to set out in full chase against these translators, and publicly denounce them, with a view to their overthrow. Even Drs. Williams and Legge, the former of whom had given it as his opinion,

that the translation was both clear and close, and a fair rendering of the New Testament, Dr. B. would incite to examine afresh the translation of the Epistles, in order that they might be led like himself to reverse the favourable opinion already given, and to change their course of conduct towards our version. If those brethren think it necessary, they will doubtless make known their views, in a proper time and way, without being incited to it by Dr. B.

Dr. B. insinuates, more than once, that our Strictures were written under the influence of extreme irritation, but we can truly say, that all that we have written on this subject has been penned with the utmost calmness, the dictate of judgment and not of passion, and we are prepared to stand up for the principles we have advocated, whether in our own or in any other version, as long as we live. We would not, at the same time, be excessively tenacious of our own opinions, but be ever ready to listen, and when convinced, to submit to reason, whether presented by a friend or by a foe, whether in terms of amity or reproach.

We conclude by committing the whole of our work to the care and blessing of God, whose glory we have sought, and to whom, if any good accrue, be all the praise. Amen.

W. H. MEDHURST.
JOHN STRONACH.
WILLIAM C. MILNE.

Shaughne, Oct: 5, 1852.

LETTER

FROM DR. LOGGE, HONGKONG, TO DR. TIDMAN, SECRETARY OF THE
LONDON MISSIONARY SOCIETY.

(Received in Shanghai on the 26th of October.)

Hongkong, 28th September, 1852.

REV. DR. TIDMAN,

Dear Brother,

The last mail would carry home to you, I suppose, a copy of a pamphlet by Bishop Boone, entitled "A Vindication of Comments on the Translation of Ephesians i. in the Delegates' Version of the New Testament." There are some matters in it, on which I take the liberty of addressing to you a few observations. I do not intend to examine the production at length. The translators whose work is attacked will, I have no doubt, do that. Nor will I pass any remark on the points which connect with personal feeling on their side and on his. That such points—roots of bitterness—should have been introduced into, and grown up in, the discussions concerning the rendering of the great name *God*, and the translation of his Holy Word, is most deeply to be lamented. The offence has come, may the woe that must attach to it be averted, by its speedy removal! It is on the general merits of the dispute, as to the character of the new version, that I am anxious to call your attention. As Dr. B. has referred to me two or three times, and as you requested my opinion some months ago on Mr. Culbertson's *Strictures* on the new version of Genesis and Exodus, you will not think me intrusive in submitting to you this communication.

Now, it should be borne in mind, that the question as to the merits of the new version is entirely distinct from that about the rendering of the words *God* and *Spirit*. I have supplied several of the German Missionaries in China with copies of the new version of the New Testament; yet as a body they have not discontinued to use Dr. Gutzlaff's version, or to speak correctly, his last edition of Dr. Medhurst's former version; yet these Missionaries without exception use *Shang-te* for *God*, and *Shin* for *Spirit*. The questions, therefore, are quite distinct. Perhaps Dr. B. could not avoid referring to the part which he has taken in advocating the use of *Nhîn* for *God*, yet he might have avoided the insinuations which he has thrown out against the weakness of the opposite view, and the references which he has made on pp. 14 and 15, to my recent work on the "Notions of the Chinese concerning *God* and *Spirits*." He and his friends, he says, have not felt it necessary to write much on the subject, strongly confident in

the goodness of their cause ; while the other party has been " under a great pressure to write." Is our much writing then, allowing the relative case to be as Dr. Boone represents it,—is our much writing any indication of the weakness of our cause, or that we have laboured under a painful sense of its weakness ? The imputation is unjust. I can say, " I believed and therefore have I spoken." Convinced that great,—the greatest and most solemn—interests were at stake, I have endeavoured, as I could, to maintain the truth. Dr. Boone has *not*, as he incorrectly says, the majority of Missionaries thinking with him on this subject ; but majorities and minorities are poor things to bandy about in such a matter.

I may be pardoned for going at some length into a consideration of the reference which Dr. Boone makes to my recent work. At one time, I was told that he was preparing a reply to it ; but after what he has said in this pamphlet about not feeling any pressure to write, he will probably say nothing more about it than what he has here said. It is a strange and unexpected use to which I find my researches turned by him. He allows me the credit of proving that the Chinese do possess the knowledge of God, that they ascribe the making of the heavens and the earth to a personal, independent, and intelligent being,—that they speak of God *kat' exochen*. But then he says, " this being is called *Shin*." The fact is, that this being is called *a Shin*. May I beg that you will turn to the 28th and three following pages of my work. Eleven songs of prayer and praise are there adduced. They are employed in the worship of whom ? Of *Shin* ? No, but of *Shang-te*. The first song or hymn, you will perceive, is introduced " to greet the approach of the Spirit of *Shang-te*," and the tenth " to escort his Spirit."

In both of these cases, we have in the original "*Te shin*" (帝神). Dr. B. says, that *Shin* stands for God. Then the first song is " to greet the approach of the God of *Te*," i. e. not *Shang-te*, but some other being who is *Shang-te's* God. But all these songs are addressed to *Shang-te*. It is He who is worshipped, and not another being. As well might it be contended that *ruach Elohim*, in the 2nd verse of Genesis, means the God of Elohim, as that *Te-shin* here means the God of *Shang-te*. There is an end of arguing, if we cannot come to a common issue on such a passage as this. *Shang-te* worshipped in these songs, is called the "Spiritual Sovereign," and "the Sovereign Spirit." In one case, he is singled out in his spiritual nature, and directly addressed ; "Thou didst produce, O Spirit, the sun and the moon and the five planets." In another place, spirits and men are said, "to rejoice together, praising His name."* What is

* It has appeared to us, ever since the publication of Dr. Legge's book, that he has not availed himself of the advantage to which he was entitled, in translating the word *Shin* with reference to *Shang-te*, occurring in these hymns. The first song is intended "to greet the approach of the Spirit of *Shang-te*." Of course when the word *Shin* occurs with this reference in the following songs, it is to be translated

there in the one case to require us to translate the term in a different manner, from that which the expressions in another place necessitate us to do ?

Dr. B. refers not only to those songs, but also to an account of the two great temples in Peking, dedicated to *Shang-te*, as quoted by me from Grosier's *Description de la Chine*. The one of them, we are told by Grosier, is dedicated to "the Eternal Spirit," and the other is dedicated to Him, as "the Spirit, the Creator and Preserver of the world." Now we do not have the Chinese of these inscriptions. That it is *Shin*, which by Grosier is rendered *l'Esprit*, and by me *Spirit*, I have no doubt. But Dr. B. writes as if he had the original Chinese before him. He says, "the last inscription is particularly striking, as the word *Shin* stands absolutely, without adjunct or qualifier, as the name of the creator and preserver of the world; e. g. this temple is dedicated to '*Shin*, the Creator and Preserver of the world.'" Dr. Boone in his own mind makes a version of my English into Chinese, and believes 'tis the characters which are on his mental tablet, that appear on the portals of the temple at Peking. I have not so learned Chinese idiom. I am persuaded that *Shin* is the last character in the inscription, and that it has for its adjunct and qualifier, all the rest of it. Just as I have listened to prayers in Christian temples, addressed to "the Eternal Spirit," and "the Creator Spirit," so do I read the idea and the words, essentially the same, on these great temples of Peking.

Before I leave this subject, I have two additional remarks to make. First, Dr. B. has charged those who address God as *Shang-te* with worshipping an idol, and violating the first commandment. Now he has learned that *Shang-te* is really God. He allows that I have been successful in proving this. How pleasant it would have been, if he had taken this opportunity to withdraw his former charge ! That would have been pouring oil on the troubled waters. That would have been taking a step, may I not say in the right direction ?—in the direction of candour, honesty and peace. Alas ! he has not taken it. Second, Dr. B. has gladly referred to my work, where he thought

in the same way. Thus the second song should read, "O *Té*, when Thou hadst separated the light and darkness, Thy creating work proceeded ; and when Thy Spirit produced the celestial orbs, pure and beautiful was their radiance." Also "The Sovereign Spirit," in the 4th song, should have been rendered, "Thine August Spirit;" and the 10th song, "Thou, O Sovereign Spirit, hast deigned to accept our service," should have been rendered, "Thine August Spirit," &c. The word *Shin*, in all these cases, does not "stand for God," neither is it used independently and absolutely for God *kat' exochen*, as Dr. Boone fondly imagines, but for the Spirit of *Shang-te* (God,) as Dr. Legge has himself translated it. The above was at first suggested by one of our most learned teachers, and agreed to by the others. We have not yet communicated the remark to Dr. Legge. *Note by the authors of the Reply.*

it was shown that "*Shin* was used for God *kat' exochen*," why does he pass over the passages where the *subordination* of the *shin* as a class to *Shang-te* is clearly taught, and where even their *creation* is asserted? This is not right. Dr. B. takes so much of a book, and *even of a sentence*, as suits his purpose, and *ignores the existence of the rest*. I feel intense pain in calling your attention to this. I dare not proceed to the conclusion, that "he restrains the truth in unrighteousness," because it is written in the Scripture, "who can understand his errors?" But it is a most unhappy failing, this which besets him, and which renders controversy with him worse than useless. Jews, Mohammedans, the Chinese themselves, tell us that as a class, *the shin* are created beings; what follows, but that to call the Chinese to worship *Shin* is to "change the glory of God into a lie, and to worship and serve the creature more than the Creator." Alas! Our brethren know not what they do.

As a second general remark upon Dr. B.'s pamphlet, I may observe, that there is in it a most ungrateful disposition, to associate the translators of the new version with heresy. They make, he says in one place, "St. Paul teach undisguised Socinian doctrine." I have myself come under Dr. B.'s lash, as a heretic in disguise, unsound in regard to the great doctrine of the Trinity, holding views of it irreconcilable with those of "the noble Athanasius." I know from the very best authority that, in Dr. B.'s circle at the north, my holding with that *malleus Socinianorum* Bishop Horsley, that God was a relative term, carried Socinianism and other direful heresies in its train. Now, nothing so much blinds the judgment as the *Odium Theologicum*. What good thing can there be in any translation made by parties, who make St. Paul teach undisguised Socinianism? Dr. B.'s betrayal of this feeling makes him an incompetent witness as to the merits of the entire version.

But look at the ground on which he makes so serious a charge. Was ever conflagration kindled from so small a spark? The phrase "to be in Christ" is rendered he says, "to reverence or imitate Christ;" and the sentiment, "Those who imitate or reverence Christ are new creatures" is undisguised Socinianism. What conclusion is there which prejudice, though as large as a camel, will not pass through a needle's eye to arrive at! Do any imitate Christ but those who are new creatures, begotten again to God by the word of truth, through the power and influence of His gracious Spirit? If this be Socinianism, would that all the world were Socinians!

Whether the translators have done right in rendering the phrase, "to be in Christ," by *tsung Ke-t'uh* (宗基督) is a point which I will not affirm; but my view of the Chinese phrase differs somewhat from that of Dr. B. "*Tsung Ke-t'uh chay*," is in my opinion the best expression which the language affords for "Christian" or "Christians"—those who recognize Christ as "the author and finisher of their faith." Two examples of its use occur on the 44th page of my work, where its application in the sense intended by the translators is fully

supported. "To be in Christ" may perhaps be much more than "to be a Christian," or it may be something quite different; but to denounce the translators as teachers of heresy, and their version as unfaithful, because they think that the expressions are equivalent, is the height of unreason and uncharitableness.

But finally, I beg to assure you, that after the perusal of Dr. B's Vindication of his Comments, the opinion which I have formerly expressed to you of the new version remains unaltered; namely, that it is incomparably better and more faithful than any version of the New Testament, which has yet been made into Chinese. Referring to an opinion of mine given in favour of the version in 1851, Dr. B. observes, that probably I had not then read and examined the Epistles. I had then read considerable portions of them, but it is many months since I could say, "I have read every verse in that version of the New Testament twice over." I had occasion to do this, seeing that two editions of it passed through the press here, under my supervision. If any one will compare those editions with that published at Shanghai, he will see that the pointing is considerably different. I mention this to show that the proofs were read with care, with an intelligent study of the meaning, as well as with regard to the correctness of the printing. It was seldom that I did not catch at once, the meaning of the Epistles, and I do not recollect my teacher ever failing to give the right view of any passage which I referred to him. Now and then, not only the English version, but the original Greek had to be consulted, and in such cases, for the most part, I found reason to be satisfied with the version. For many months it has been in daily use in our school. I have taken it with me to Chapel, and while the preacher has been reading in the English New Testament, have followed him from the Chinese. If I know anything of Chinese, the labourers at Shanghai have furnished this people with as good a version of the New Testament in their language.

As to the particular criticisms which Dr. Boone has made, Dr. Medhurst and his friends will have no difficulty in disposing at once of much the larger portion of them. Some may be worthy of their serious consideration. They can never have indulged the fond fancy, that their work would be perfect. They have done what they could, and they have done well. Yet a passage may sometimes be rendered more felicitously than they have rendered it,—and it is a great pity that Dr. Boone, while he censured parts of their version, did not state the renderings which he himself would propose. In my view, the omission to do this vitiates the whole of his proceeding. It is so very easy to find fault. The works of the greatest masters are every day pecked at and picked to pieces by men unworthy to be their book-bearers. Dr. Boone has shown us what talents he has for pulling down, it is a pity he did not try to show us how he could build up as well.

What is to be done? While we are quarrelling about perfection, and will discountenance every version in which we can discover renderings which we disapprove of, are the Chinese to be kept entirely

without the word of God? With regard to the Gospel of Matthew, Dr. Boone pronounces the renderings to be "in general close, and some of them strikingly apt and beautiful." In John, he says, "there are the same things to admire, abundant evidence of great labour and pains, and of fine Chinese scholarship"—though he dislikes the terseness of its style. This is high praise from him. Can any reasonable man believe, that there is nothing admirable in the Epistles rendered by the same men, who have thus succeeded with the Gospels? The truth is, that the same excellencies belong to both parts of the volume. In many places the renderings are "strikingly apt and beautiful," and in all places there is "abundant evidence of great labour and pains" to be faithful. Now, if a work which can be so characterized is to be rejected, what other version of the New Testament are we to print? As the first chapter of the Epistle to the Ephesians has been very much criticized, I began to render Dr. Morrison's version of it into English, to submit to you—but I was obliged to stop at the 8th verse. It would have been too painful for you to peruse it. There is really not any existing version that would bear a comparison for any one quality with the new one, nor do I think it at all likely that any one half so good will soon be produced. Sure I am, that if Dr. Boone, or any other party or parties produce a version, and Dr. Medhurst and his friends make reprisals on it, after the manner in which their own has been assailed, they will be able to render double—yea a hundred-fold—for all they have received. The present course of proceeding seems to me to remove the word of God to an indefinite distance from the people of China.

Dr. B. objects to the terseness of the style in which the new version is made, but seldom if ever has such a quality been made a ground of objection in any other case. He bears testimony to one great advantage which it possesses. The boys of his school greatly prefer it, he says, because of its smoothness and rhythm. They find it, in fact, much easier to commit to memory,—surely it is a fine thing to have the Scriptures so written that they can easily be committed to memory. Dr. B.'s boys have I trust many passages laid up there, which will be found "as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd?" I do not think the terseness of good Chinese makes it obscure; at least I do not find it so with myself, nor with the boys and students under my care. A degree of vagueness does indeed attach to Chinese composition; an effort is needed to ascertain its meaning, but that once got, the terser style, the more vivid and permanent is the impression made upon the mind. Dr. B. would have the Scriptures translated in a free and loose style, where every sentence shall be intelligible at once. This he will not be able to attain to. The Epistles were never written to be understood by the careless and unthinking reader. Take that to the Ephesians. How few comparatively of English readers peruse the first chapter with a proper intelligence of its contents! And is a heathen man likely to understand it, without prayers and pains, in any

translation, terse or loose, that can be submitted to him? If he really do set himself to study it, and his mind have not been injuriously preoccupied, he will learn it much more readily from the terse version than from the free. It is a peculiarity of the Chinese language, that as spoken its idiom and style differ much from the written model. An eloquently written book in English is as readily understood by an intelligent reader as one composed in a conversational style. But an elegant Chinese essay read to a crowd of hearers would, fall unintelligibly upon their ears. In the different provinces, moreover, the spoken idiom differs. Carry out Dr. B.'s idea of a version, and we must have one for every province, and indeed more than one for every province. And after all the man who could read the characters of the free composition would be able to understand the meaning of the good and terse one. This observation is of some importance. I have heard Missionaries say, that Chinese Christians about them could not understand many characters in the new version. But the same men would not be able to read many characters in the most colloquial version that could be furnished them. They are illiterate men. This must be confessed and understood. Are we to descend to their level, or to try and raise them higher?

Some two years ago, I wrote myself to the translators, advising them to avoid the pedantry of unusual characters. The longer study of their work has satisfied me that they are not chargeable with such pedantry. There is lying on my table a small volume of Chinese letters, familiar to all in this province who are able to write. The style of these model letters is much more terse than that of the new version, and the characters which a foreign student would pronounce pedantic and unusual are vastly more numerous than in it. Any style essentially different from that which Dr. Medhurst and his colleagues have adopted, must expose the word of God to the contempt of that portion of the Chinese people, who are best able to understand it.

But I must draw my observations to an end. It is my earnest prayer that the Bible Society may be directed in its course, so that it may not listen to any partial or prejudiced representations. The truth is great, and it will ultimately prevail. Our friends who have spent several of their best years in this work of rendering the Scriptures into Chinese, will yet assuredly find that their labour has not been in vain in the Lord.

I remain,
Dear Brother,
Yours very sincerely,
JAMES LEGGE.

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